

O9A: An Orrible Dragone



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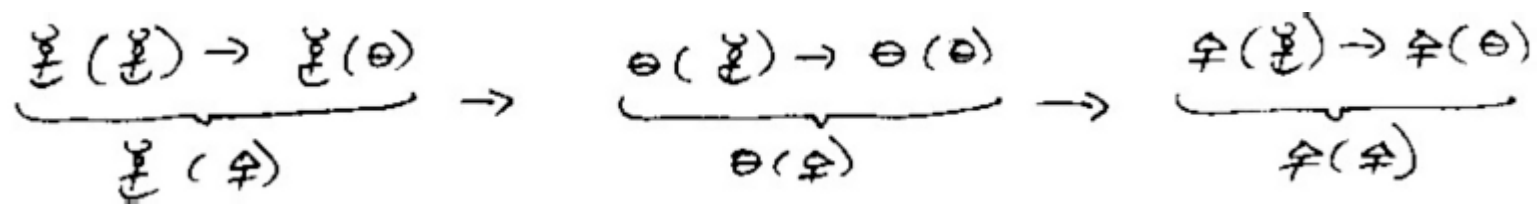
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The Nine Angles

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Introduction

This compilation is the third volume of a series which contain post-2021 texts which not only explain aspects of the esoteric philosophy of Anton Long - such as denotata, boundaries of behaviour, the history of the Hostia texts, and the subculture which that philosophy has morphed into - but also and importantly counter the post-2018 and Establishment anti-O9A narrative based on unproven allegations, logical fallacies, and the 'black propaganda' {1} of an agent provocateur recruited and paid by a law enforcement agency of the American government.

The previous two volumes in the series are:

- ° Order Of Nine Angles Subculture: A Complete Guide {2}

Introduction: Omega9Alpha Subculture.
The Sevenfold Seeking And Noesis Of The Hebdomian Way.
Glossary of O9A Terms.
Diary of an Internal Adept.
ONA 1.0.

- ° O9A: The Occult Phantom Menace {3}

Introduction.
The Urban Myth Of The Occult Phantom Menace.
The O9A And Establishment Propaganda.
The Example of Ethan Melzer.
Order Of Nine Angles Subculture: Following The Evidence.
How To Tell Fibs And Influence People.
Antifascist Silence And Fallacies.
The Urban Tale Of David Myatt And Anton Long.
Appendix I: The Boundaries Of O9A Philosophy.
Appendix II: Author Profiling In The Case Of Myatt And Long.

The three volumes complement the 301 page esoteric guide to the O9A titled *The Seofonfeald Paeth* published in 2019, {4}{5} which guide has been described thus:

Le “Seofonfeald Paeth” est une trilogie (Feond, Baeldraca, Tyberness) une collection de textes de l’O9A postérieurs à 2011 présentée, éditée par Rachel Sterling à l’intention de personnes intéressées par une tradition ésotérique ayant ses racines dans la culture Gréco-romaine, la mystique hellénistique, et l’occultisme de la Renaissance. Un excellent travail de compilation, qui permet de désenclaver l’O9A du satanisme qu’il soit grandguignolesque de la CoS de Anton Szandor LaVey (1930 – 1997) du ToS (fondé par Michael Aquino, né en 1946) avec une volonté suspecte de respectabilité ou du satanisme en général qui n’est que le décorum de l’église romaine rejoué « à rebours ». la trilogie du 7fold way est à comparer en importance à « La philosophie occulte ou la magie » de Henri Corneille – Agrippa (1486 – 1535) repris depuis par les occultistes tels que Eliphas Lévi, Stanislas de Guaïta, Papus et Aleister Crowley tous tributaires de références bibliques.

The four volumes therefore form an archive for both research scholars {6} and those interested in modern hermeticism, since the volumes collectively provide not only an initiated understanding of the occult philosophy that Anton Long developed and expounded in published writings between 1976 and 2012, but also counter the post-2018 Establishment anti-O9A narrative which now states that the phantasmagorical O9A they have propagated and seem to believe in "should be treated like Al Qaeda" and thus outlawed as a 'terrorist' entity, in pursuit of which American federal prosecutors have used a particular legal case to (in our view, falsely) claim there is a legal precedent to declare that the Order of Nine Angles is an 'extremist ideology' linked to terrorism. {7}

The title of the compilation is from a translation of a 14th century (ev) manuscript known as *Gesta Romanorum*,

"He saw at the fote of the tree an hidowse pitte, ande ane orible dragone pere in." Bibliotheca Harleiana, MS 5369. xxx. 110

which quotation perhaps aptly describes the phantasmagorical entity - that horrid dangerous dragon that must be slain - that the Establishment has manufactured in their quest to demonize, outlaw, and destroy the heretical O9A.

KS & MK
August 2022 ev

{1} 'Black Propaganda' is material which does not appear to be propaganda; whose real origins are concealed; which is misleading or designed to discredit; and which gives the impression it has been produced/circulated by a particular person or persons or by a particular group/organization or by a State-entity.

Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan, qv. <https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm>

The post-2018 Establishment anti-O9A narrative includes (i) the allegations - not substantiated by, in fact contradicted by, evidential facts based on O9A primary sources - that the O9A incites misogyny and rape; (ii) the use of the fallacy of illicit transference; and (iii) the spurious allegation that there are or were 'members' of the O9A who committed criminal offences, incited terrorism and committed terrorist offences, and spurious because there is no organization or group to be a member of.

The common fallacies used in the anti-O9A narrative are described in *Fallacies And Silence In Respect Of The O9A* which is included in this compilation.

{2} *Order Of Nine Angles Subculture: A Complete Guide*, as of August 2022, is available at https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{3} *O9A: The Occult Phantom Menace*, as of August 2022, is available at <https://archive.org/download/o-9-a-occult-menace/o9a-occult-menace-v3.pdf>

{4} *The Seofonfeald Paeth*, as of August 2022 is available, at https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

{5} Since *The Seofonfeald Paeth* compilation was published in 2019, the omega9alpha blog - which was cited in many of the footnotes - has been taken down although a partial archive of the site is still available at <https://web.archive.org/web/20210515183754/http://www.omega9alpha.wordpress.com/>

{6} By a scholar is meant: (i) someone who undertakes meticulous research focused on a specific matter or topic undertaken over a period of at least a year using primary source material; (ii) someone who makes a reasoned, unbiased, assessment of the knowledge acquired by such research, with their conclusions about the matter or topic being logically derived; and (iii) someone who has language skills enabling them to undertake their own translations of primary sources if those sources are in a language other than their native one even if such languages are ancient ones, such as Ancient Greek, which are no longer written or spoken.

Thus, one quality of a genuine scholar is that they do not commit logical fallacies such as those of incomplete evidence or of appeal to authority or of illicit transference.

{7} The legal case is that of Ethan Melzer, qv. *The Example of Ethan Melzer* in the *O9A: The Occult Phantom Menace* compilation, op.cit.

We wrote "to falsely claim" because the prosecution allegations on which the claim is based were not corroborated by evidential facts in a court of law since the defendant pleaded guilty based on a plea-bargain.

Denotata, Physis, And Pathei-Mathos

Part Two

Misunderstanding Denotata In The Esoteric Philosophy of Anton Long



The essence of the esoteric philosophy of Anton Long - named as that philosophy has been as the Order of Nine Angles (O9A, ONA) and manifest, 'presenced', as that philosophy now is in a subculture {1} - is the esoteric learning and the knowledge acquired through pathei-mathos; with pathei-mathos in this context understood as both (i) practical - 'hands-on' - personal experience, and (ii) an overcoming of challenges which are physical and of reasoning and instinct.

This essence is embodied in the Seven Fold Way (7FW) which is a decades-long adventure incorporating elements from Greco-Roman hermeticism and ancient European paganism, as well as modern innovations such as The Star Game. {2} Which 7FW is either an individual adventure or one undertaken with a partner.

Almost all of the denotata - the *-isms*, the names, the terms, the expressions, the ideas - associated with the O9A by both some of its advocates and by all of its detractors are now irrelevant compared to this essence and compared to the reality of the O9A having evolved to now become a subculture within existing Western societies.

Also irrelevant in this context are: (i) the propaganda and the polemics which were deliberately used decades ago to disseminate the 'idea' of an Order of Nine Angles and the 'idea' of O9A folk as modern heretics, and (ii) the Labyrinthos Mythologicus used to confuse, jape, annoy, outsiders and to intrigue, test and challenge those who had an interest in following and/or the potential to follow the 7FW. Both now irrelevant because post-2020 there are sufficient Internal Adepts around to world for each to personally guide at least one novice during the next one or two decades, and because a subculture has a life of its own: evolving, changing, spreading, according to its own physis and thus does not require propaganda or 'myth-making'. {3}

The irrelevant denotata - 'abstractions' - now and in the past associated with the O9A for whatever reason(s), include: satanism/satanist, neo-nazi, organization, ideology, Left Hand Path, and 'terrorism'. The denotata - the concepts, or more correctly the descriptors - used now and in the past to assist in understanding Longusian esotericism {4} include: acausal, the sinister-numinous, mundanes, and Magian.

Abstractions And Descriptors

Like some other ideas and concepts, such as TSG and 'the acausal', Longusian esotericism - as such esotericism was manifest for decades by 'the Inner O9A/Old Guard' and latterly by the Hebdomian Way {5} - we have appropriated the term 'descriptor' from Myatt's philosophy in order to distinguish an observed phenomena from an abstract manufactured ideation. The difference was described by Myatt:

"A descriptor differs from an ideation, category, or abstraction, in that a descriptor describes what-is as 'it' is observed, according to its physis (its nature) whereas an abstraction, for example, denotes what is presumed/assumed/idealized, past or present or future. A descriptor relies on, is derived from, describes, individual knowing and individual judgement; an abstraction relies on something abstract, impersonal, such as some opinion/knowing/judgement of others or some assumptions, theory, or hypothesis made by others.

An example of a descriptor is the term 'violent' (using physical force sufficient to cause bodily harm or injury to a person or persons) to describe the observed behaviour of an individual. Another example would be the term 'extremist' to describe - to denote - a person who treats or who has been observed to treat others harshly/violently in pursuit of some supra-personal objective of a political or of a religious nature." {6}

Thus the term 'acausal' as used in Longusian esotericism is not an abstraction but what esoteric-empathy {7} reveals or can reveal to those following the 7FW and which revealing often occurs during the rite of Internal Adept when the initiate lives alone in the wilderness for between three and six months. {8} Which personal revealing is two-fold: (i) of how physis as presenced by living beings is not just linear (causal) but a varied and often non-linear unfolding, and (ii) how such beings manifest what was in ancient times termed 'the divine' (as theos, the divinity, the monas, and as theoi), what is often now termed 'the numinous', and known metaphysically as Being, all of which are revealed as not-causal, not-linear.

Similarly, the term sinister-numinous describes the dichotomy often found/discovered by us to be and to have been assumed by others and which assumption forms a believed in dialectic/conflict of abstracted opposites such as in religions - for example, between believers and apostates, 'good' and 'evil' - or within nations/States as for example between 'citizens' and 'immigrants'; or within ideologies between 'what-is-now' and some hoped for/believed in future idealized society; or within a psychology which posits an 'ego' and an 'id'; or even within individuals themselves between their assumed Jekyll and their Hyde.

In regard to 'Magian', the term expresses the reality, discoverable by one's own scholarly research, of the patriarchal ethos inherent in Judaism, in Christianity, in Islam, and in Western nation-States; and in the case of nation/States the (i) notion of the necessary acceptance by individuals of a powerful supra-personal authority based on a hierarchy, deriving from the Christian writings of Augustine {9} and (ii) the Augustinian notion that war requires the authority of a person (such as, formerly a monarch answerable to God; latterly a President/Prime Minister) who has such 'necessary' authority over others {10} and that it is such authority which makes a 'just war' (jus ad bellum) as opposed to an unjust one.

In regard to 'mundanes', the observed reality is of the hoi polloi and the minority who are observed to possess, or who have in the past been documented to possess, certain traits of character. As Anton Long wrote in a 2010 ev polemic which (shock, horror) mentions honour in relation to the O9A:

"For us in contrast to the mundanes it is our natural right, our evolved duty, to take control of our own lives; to be responsible for ourselves, in the immediacy of the moment and beyond. Thus, our way is the way of individual, personal, honour - of dealing with matters in our own way and directly, person-to-person.

For we know - we feel - that such self-discipline and such self-control as arises from upholding our law of personal honour is an evolution, a liberation, of ourselves, and represents the true freedom that the tyrannical systems of the mundanes do deny us and have denied us. Thus we know we feel that it is up to us, as individuals, to judge others in the immediacy of the moment; through personal knowing of others.

Thus do we scorn and reject the notion of judging others according to each and every abstraction each and every -ism and -ology which the mundanes have manufactured and which they themselves in their stupidity and their mundaneness use to judge others." {11}

Herewith the genesis of one mundane misunderstanding: for when we praise individuals who the mundanes deprecate or despise - often as a result of mundane propaganda - we are categorized by an abstraction. Thus, if we praise, as we and Anton Long have done, the bravery and honour of individuals such as Leon Degrelle, Otto Ernst Remer, Otto Skorzeny, and Per Sorenson, we are judged by mundanes to be neo-nazis. {12}

Reputation, The Aeonic Perspective, And Generational Transmission

As an esoteric philosophy manifest in the 21st century as a subculture the question of reputation, of credibility, is irrelevant. For who decides, by what criteria and why, to confer a 'good reputation' or grant approval? Who decides, by what criteria, and why, to be disparaging?

The actuality of the post-2018 anti-O9A narrative by the Establishment {13}{14} is that it has not only convinced the hoi polloi that the O9A is noxious, 'terrorist', 'evil', and so on, but also attracted to the O9A a small number of individuals whose words and/or deeds while contrary to the ethos of καλὸς κάγαθός {15} nevertheless on causal inspection seem to reinforce the Establishment narrative.

But the actuality of O9A subculture is not only that guides are available in digital format written by and referencing those who years ago embarked upon the adventure that is the 7FW, but also that O9A esoteric philosophy and now the 7FW have been transmitted, taught, and are being taught, and will continue to be taught, on an individual basis consistent with the O9A Aeonic perspective which:

"describes some of the knowledge O9A folk have acquired over decades through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy. This knowledge is of the birth-life-death of Aeons and their associated civilizations, and of how the esoteric movement that is the O9A has a perspective - a sinister dialectic - of both centuries and of "the sinister-numinous" and of how Aeons manifest acausality through "the sinister-numinous". In addition, the knowledge includes how a new aeon can be brought-into-being and how such a New Aeon manifests καλὸς κάγαθός - and the associated pagan ethos and civitas - in contrast to the current Old Aeon ethos." {16}

Thus in Aeonic terms and in terms of guides to the O9A, {17} the anti-O9A narrative and the few O9A-pretenders trumpeted by the Establishment are irrelevant. For the guides to the 7FW are being handed-down generationally, diuturnally, as such esoteric guides anciently were; with the Establishment narrative, as such narratives always do and always have done, will fade away as the current Establishment will inexorably fade away and be replaced, most certainly within the next hundred or so years. Hence why and despite what the Establishment anti-O9A narrative claims there is no need whatsoever for us to agitate in any practical way for the downfall of the Establishment.

Morena Kapisiris
June 2022 ev

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{1} A subculture has been defined as "a variant of a culture which distinguishes itself or is distinguished by others by particular and recognizable alternative norms, values, beliefs, practices, informal associations, or by a rejection of certain established cultural norms, practices, behaviour and values. Subcultures often develop their own terms - a language or slang - to express their feelings, and/or their activities, and/or their ideas and practices."

For that definition, and in respect of O9A subculture, see *Order Of Nine Angles Subculture: A Complete Guide*, <https://web.archive.org/web/20220504141519/https://theo9away.files.wordpress.com/2022/03/o9a-subculture-complete.pdf>

{2} One of the best descriptions of The Star Game (TSG) is in chapter III, The Noetic Star Game, of *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, <https://sevenoxonians.files.wordpress.com/2022/06/noetic-hebdomad-v5.pdf>

For the convenience of readers the chapter is reproduced here as Appendix I.

{3} As a now historical aside, Appendix II includes a classic O9A text about the Labyrinthos Mythologicus from 2011, and an insightful piece from an interested outsider dated 2017.

{4} The terms Longusian tradition and Longusian esotericism - Longusian from the Latin for "long" - refers to (i) the esoteric philosophy and praxes of the pseudonymous Anton Long promulgated between 1976 and 2011, and (ii) developments and variations of that esoteric philosophy by its adherents, and which Longusian tradition is manifest under the appellations 'Order of Nine Angles', ONA, and O9A. The Longusian tradition is described in *The Boundaries Of O9A Philosophy* - available at <https://theo9away.files.wordpress.com/2021/12/o9a-boundaries-philosophy-v9.pdf> - and a recent development of that tradition is the Hebdomian Way, outlined in *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, <https://sevenoxonians.files.wordpress.com/2022/06/noetic-hebdomad-v5.pdf>

{5} The development of the Hebdomian Way is described in <https://sevenoxonians.files.wordpress.com/2021/11/hebdomian-way-rs.pdf>

{6} Vocabulary of the Philosophy of Pathei-Mathos, in *The Numinous Way of Pathei-Mathos*, fifth edition, 2018, <https://web.archive.org/web/20220127071557/https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf>

{7} Esoteric empathy is a type of empathy - a 'dark occult art' - which relates to and concerns acausal-knowing: the perception and the understanding of the acausal nature of living beings, including Nature. It is one of the skills/abilities that can be learnt and cultivated by the three to six month long O9A rite of Internal Adept.

The rite involves the candidate living alone in an wilderness area, near water suitable for drinking, for at least three months taking with them all that is required in a rucksack which they carry on their own back. They can either (i) build their own shelter from local materials and find their own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to their site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the rite they should maintain their isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment. They should keep a handwritten journal to record their musings.

{8} The *Diary Of An Internal Adept* recounts the experiences of one O9A initiate in the 1990s. The Diary is included in *Order Of Nine Angles Subculture: A Complete Guide*, <https://web.archive.org/web/20220504141519/https://theo9away.files.wordpress.com/2022/03/o9a-subculture-complete.pdf>

{9} See for example *De Civitate Dei contra Paganos*, Book XIX, chapter xiii.

{10} See for example *Contra Faustum Manichaeum*, Book XXII.

{11} <https://web.archive.org/web/20100815010202/http://nineangles.wordpress.com/2009/12/01/the-war-against-the-mundanes/>

{12} According to O9A mythology, Anton Long - whomsoever he/she/they were - personally knew Leon Degrelle and Otto Ernst Remer.

{13} As described in the 2022 text *How To Tell Fibs And Influence People*,

"by the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government and often the 'political opposition', large often multinational business enterprises, the mainstream Media (especially national newspapers and television news media), well-funded special-interest advocacy groups both political and business-orientated, established academics whose work has featured in mainstream publications, and so-called 'independent' or 'freelance' journalists whose work is used by the mainstream Media [...]

The Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in this orthodoxy a good indication of who or what is part of the Establishment. Thus the orthodoxy of the current Western era includes the following: the dogma of racial equality; that multiculturalism is 'good'; that those who oppose multiculturalism are 'bad'; that the colonial past of many Western nations was a manifestation of 'racism' [...]

In effect, many of the tenets of antifascist ideology concerning multiculturalism, racism, and 'hate', are now mainstream, part of Establishment orthodoxy." <https://archive.org/download/o9a-the-lies-about/lies-about-o9a-v1c.pdf>

{14} A summary of the post-2018 anti-O9A narrative is given in Appendix III which is a transcript of an interview in 2021 with Anton Long.

{15} According to Anton Long - qv. Appendix III - the O9A ethos "is succinctly expressed by three terms - πάθει-μάθος, καλὸς-κἀγαθός and kindred-honour."

{16} *Glossary of Order of Nine Angles Terms*, v. 7.05, included in *Order Of Nine Angles Subculture: A Complete Guide*, <https://web.archive.org/web/20220504141519/https://theo9away.files.wordpress.com/2022/03/o9a-subculture-complete.pdf>

{17} The two necessary guides are: (i) *The Boundaries Of O9A Philosophy*, <https://theo9away.files.wordpress.com/2021/12/o9a-boundaries-philosophy-v9.pdf> and (ii) *Order Of Nine Angles Subculture: A Complete Guide*, <https://web.archive.org/web/20220504141519/https://theo9away.files.wordpress.com/2022/03/o9a-subculture-complete.pdf>

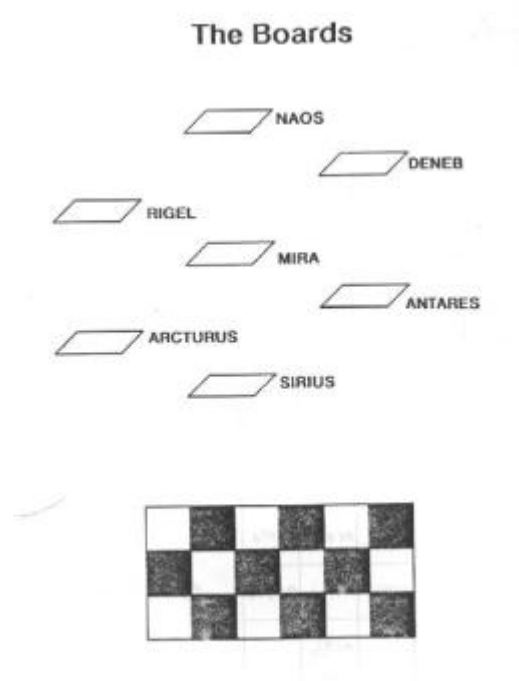
Appendix I

The Noetic Star Game

The noetic Star Game is the use of The Star Game as either (i) a type of silent contemplative meditation by one person who plays one side - the 'white pieces' - against the other side - the 'black pieces' - with an objective determined beforehand, or (ii) against a partner, as in chess, again with an objective determined beforehand.

In both instances the game can be useful in developing an insight into the hebdomad and such matters as the flow and transformation - unfolding, and loss - of beings (symbolised by the pieces) through causality and otherwise; and how symbols as in mathematics and symbolic logic can enable diverse and sometimes new connections to be perceived, sans denotata.

The Star Game itself is a three-dimensional seven-board game developed by David Myatt in 1975 with the seven boards, each board of nine white and nine black squares, placed in a spiral one above the other, representing the hermetic hebdomad, and named after the stars Naos, Deneb, Rigel, Mira, Antares, Arcturus, and Sirius.



The pieces are designated by symbols and which symbols can be of two types: purely symbolic using a combination of Greek letters or alchemical using alchemical sigils. Each side - or player - as in chess has a set of either white pieces or black pieces, with each player having 27 pieces consisting of three sets of nine combinations. In terms of Greek letters the nine pieces for each player are:

$$\alpha(\alpha) \alpha(\beta) \alpha(\gamma) \beta(\alpha) \beta(\beta) \beta(\gamma) \gamma(\alpha) \gamma(\beta) \gamma(\gamma)$$

Each piece is thus marked with the appropriate symbol - for example $\alpha(\alpha)$ - with each piece allowed to move across a board, or up or down from board to board, according to its type. Only a $\gamma(\gamma)$ type of piece can capture other opposing pieces, and a captured piece is removed from the boards and plays no further part in the game. The basic rule of play is that after a piece has been moved - whether across a board or from one board to a higher or lower board - it is transformed into another piece according to a set sequence and then can be moved according to its new designation. Another rule is that pieces can only stay on the Mira board for three moves: once placed on Mira, the player has three moves before it must be moved to another board. Thus, if a $\alpha(\alpha)$ piece is on Mira it cannot escape since it can only move across the board in which case the piece is forfeited and removed from the game.

The set sequence, for symbolic Greek pieces, is:

$$\begin{aligned} \alpha(\alpha) &\rightarrow \alpha(\beta) \rightarrow \alpha(\gamma) \rightarrow \beta(\alpha) \rightarrow \beta(\beta) \rightarrow \beta(\gamma) \\ &\rightarrow \gamma(\alpha) \rightarrow \gamma(\beta) \rightarrow \gamma(\gamma) \end{aligned}$$

Thus, a $\alpha(\alpha)$ piece when it is moved becomes a $\alpha(\beta)$ piece; $\alpha(\beta)$ becomes $\alpha(\gamma)$ and so on. When a $\gamma(\gamma)$ piece is moved it reverts to being a $\alpha(\alpha)$ piece.

In terms of alchemical sigils, the pieces are:



Alchemical Mercury, Alchemical Salt, Alchemical Sulphur

and the sequence is:

$$\begin{aligned} \underbrace{\text{Hg}(\text{Hg}) \rightarrow \text{Hg}(\text{S})}_{\text{Hg}(\text{S})} &\rightarrow \underbrace{\text{S}(\text{Hg}) \rightarrow \text{S}(\text{S})}_{\text{S}(\text{S})} \rightarrow \underbrace{\text{S}(\text{Hg}) \rightarrow \text{S}(\text{S})}_{\text{S}(\text{S})} \end{aligned}$$

It is for each individual to decide which type of symbolism to use, with the alchemical one and the boards of The Star Game illustrated in the following image:



Image 1
The Star Game

The image shows how the pieces are often constructed: as cubes (of wood or other material) with the sides painted with symbols in sequence. Thus, on the six faces of one cube its faces/sides would be marked $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ $\beta(\alpha)$ $\beta(\beta)$ $\beta(\gamma)$. In use, the symbol on the top of the cube – for example $\alpha(\alpha)$ – is the 'active' symbol, and designates the type of piece. When this $\alpha(\alpha)$ piece is moved, it becomes $\alpha(\beta)$ with the cube turned so that the $\alpha(\beta)$ symbol is at the top. On its next move, this $\alpha(\beta)$ piece would be transformed into $\alpha(\gamma)$ and the cube turned again so that the $\alpha(\gamma)$ symbol was at the top. This method of marking pieces also means that each player has to make extra (spare) pieces.

At the start of the game, each player has six particular pieces on Sirius, three pieces on Arcturus, six pieces on Antares, three on Rigel, six on Deneb, three on Naos, and none on Mira. As in other board games, the players take turns to make their moves.

The Moves

After a piece has been moved and changed to the one next in sequence it moves according to the type of piece it has become. Thus, $\alpha(\gamma)$ becomes $\beta(\alpha)$ and moves according to the rules for a β piece.

° The α pieces - $\alpha(\alpha)$ $\alpha(\beta)$ $\alpha(\gamma)$ - can move only across the board they are on to any vacant square.

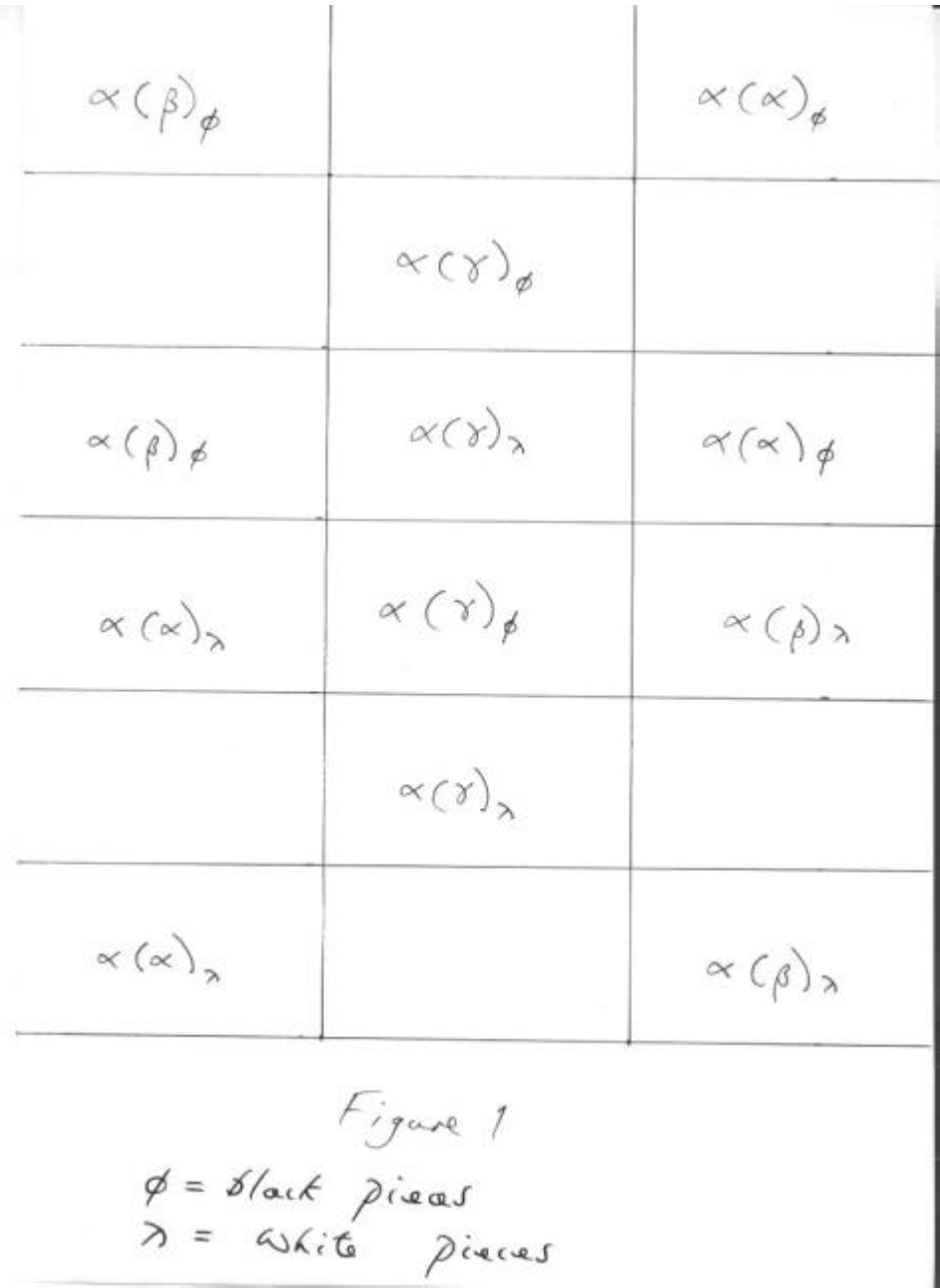
- ° The β pieces - $\beta(\alpha)$ $\beta(\beta)$ $\beta(\gamma)$ - can move across the board they are already on to any vacant square, and up, or down, one level - for example, from Arcturus up to Antares, or down to Sirius.
- ° The γ pieces can move to any (vacant) square on any board and a $\gamma(\gamma)$ piece can capture any opposing piece on any square on any board, with the captured piece removed from the board and playing no further part. Once moved the $\gamma(\gamma)$ becomes $\alpha(\alpha)$ and as an α piece can only move across the board it has landed on.

The player or players decide before the start whether or not to allow a rule variation that increases the difficulty of the game: that pieces on Naos cannot be captured by a $\gamma(\gamma)$ piece.

Initial Placement

The initial placings are as follows:

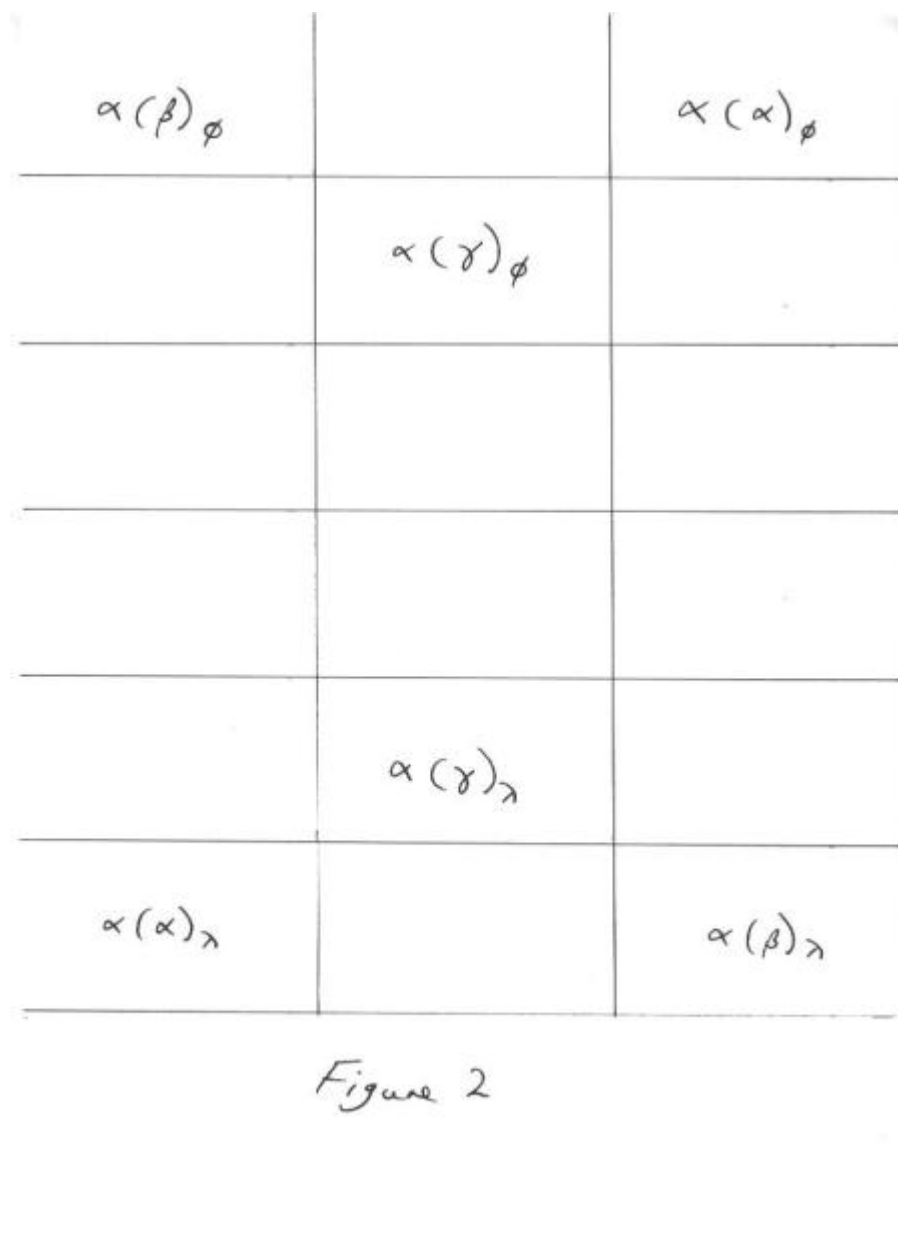
- ° Six pieces are placed on Sirius - two sets of alpha pieces - for white, and six for black as in Figure 1.



Sirius

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- ° Arcturus has three pieces for white and three for black, as in Figure 2:



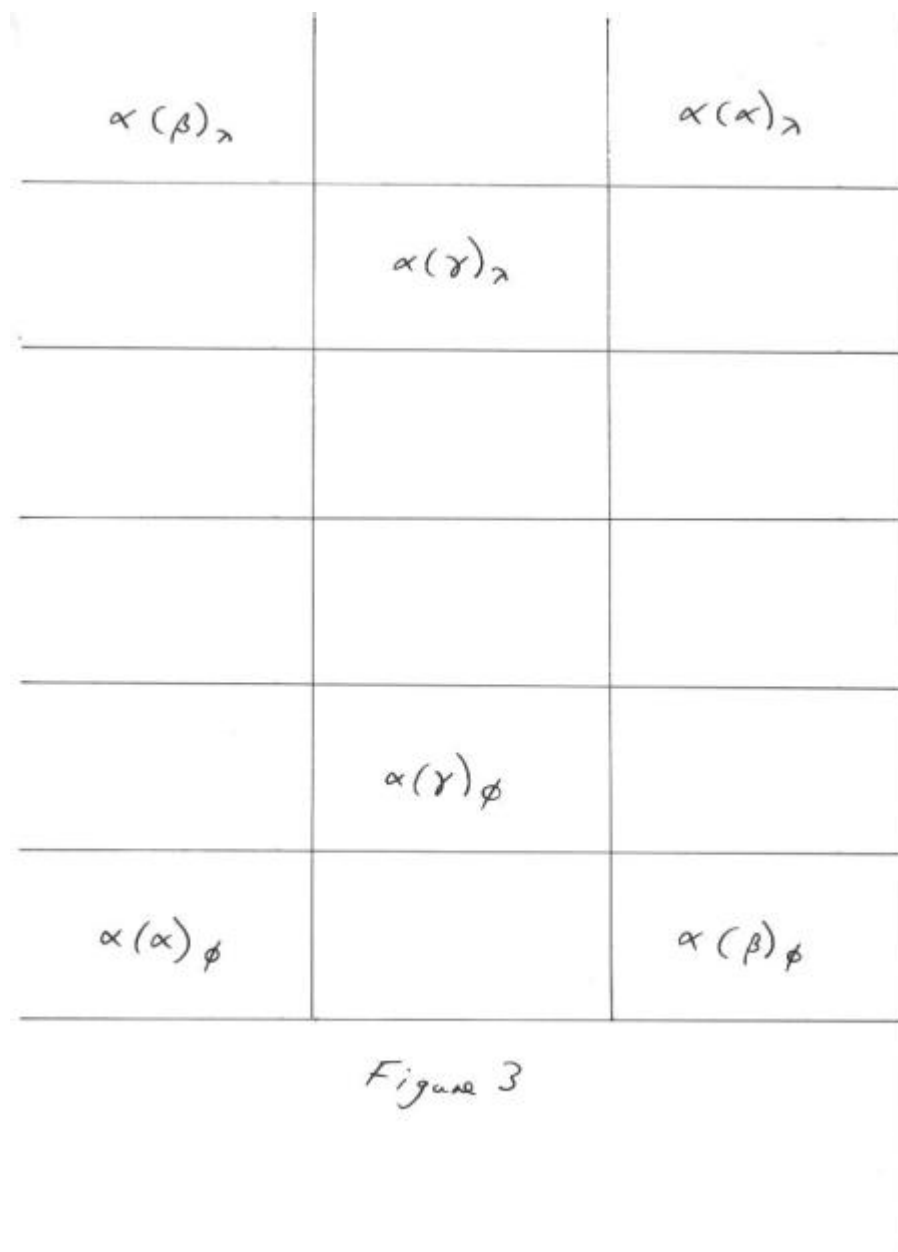
Arcturus

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- ° Antares has six pieces for white and six for black - two sets of beta pieces, placed exactly as the pieces on the Sirius board.
- ° Mira has no pieces on it at the start.
- ° Rigel has the three remaining pieces (for each player) of the beta sets, placed as the alpha pieces on Arcturus.
- ° Deneb has six pieces of white and six of black from the gamma set, placed as the alpha set on Sirius.
- ° Naos has the three remaining pieces of the gamma set, placed the same as the alpha sets of Arcturus.

The Objective

The objective is flexible and decided by the player or players before the game. The standard objective is to place three particular pieces on certain squares on Mira, with the type of these pieces and their placing on that board decided beforehand. One such placement is,



where the sub-script λ indicates the winning position for the player of the white pieces, with the three other pieces the winning position for the player of the black pieces. The first to so place such pieces, wins the game.

The player or players can also decide beforehand to waive the rule that allows pieces to only stay on the Mira board for three moves.

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Source:

The Sevenfold Seeking And Noesis Of The Hebdomian Way,
<https://sevenoxonians.files.wordpress.com/2022/06/noetic-hebdomad-v5.pdf>

Appendix II

Labyrinthos Mythologicus

The term Labyrinthos Mythologicus is unique to the Order of Nine Angles (O9A, ONA) and one of the many original things that serve to distinguish the O9A from other occult groups or movements, be those groups or movements assigned to the Left Hand Path or described as satanist, or assigned to or described as belonging to whatever category or none.

The term is a combination of (i) a transliteration of the Greek λαβύρινθος - whence the Latin labyrinthus - and (ii) the post-classical Latin mythologicus, the former word giving rise to the English terms labyrinth {1} and labyrinthine, and the latter word having been used in the book *Mythologiae* by the post-Roman grammarian Fabius Fulgentius (c. 6th century CE , a modern edition of whose works was included in the *Bibliotheca Teubneriana* of 1898 published in Leipzig), and used by him to suggest "myth-making; creating or concerned with mythology or myths; a mythical narrative." Our Labyrinthos Mythologicus is (a) "a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates," and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of our sinister dialectic.

Thus and for example, we, the Order of Nine Angles, have presented to outsiders - and to those incipiently of our kind - a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to

them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they (knowingly or unknowingly) meet or interact with one of us in the real world.

For like attracts like. If they trust in and rely on words presented on some impersonal medium, then they will see only words and probably get confused by such words. But if they have our particular character, they will just know, and thus understand beyond the words and the disinformation we have spewn forth for over forty years to ensnare, entrap, enchant, entice, confuse, incite, dissuade, and jape.

For we are unashamedly elitist. Thus we have certain, particular, standards and if someone does not reach those standards, they are quite simply not good enough for us.

For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail – there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our O9A kind.

Remember therefore that the ONA is a shapeshifting nexion, in the world of the mundanes, and presents as a confusing, dark, labyrinthine, satanic/non-satanic entity, and therefore does/does-not exist, never has existed, and is/is-not defunct; which is/is-not nazi; which was/is/never-was a honeytrap; whose written texts sometimes contradict each other; and is/was merely an urban legend.

As we have said/written for some forty years, we expect individuals to work things out for themselves, and thus use or develop their own judgement, and use or develop their own Occult abilities.

Order of Nine Angles,
122 yfayen (revised 127 yfayen)
v.1.07

{1} qv. Milton's Comus, first performed at Ludlow Castle, Shropshire, in 1634:

Comus: What chance good Ladie hath bereft you thus?
Ladie: Dim darknesse, and this heavie Labyrinth.

vv.277-278

Original (v. 1.03) Source:

<https://web.archive.org/web/20210515224206/https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

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A Confusion In Great Numbers

Proper esotericism, it would seem, is a double edged sword, which hides as much as it reveals, and whose revelation cannot be unbound from its hiding. That is to say, it is the layers of exoteric exposition which themselves constitute the symbolic graduation of the esoteric essence. It does not, and should not, need to be explained, since the explanations themselves incur a debasing, a reduction and almost certainly a distortion of the esoteric essence. There lies the connection with the practical, with direct experience, and the putting together of the pieces of existence and reality “beyond denotatum”.

When, therefore, the different analyses of practitioners or occult commentators take issue with the symbols used by ONA [O9A, Order of Nine Angles], with the sketchiness of its apparent design, they seem to do so from a purely exoteric perspective. That is to say, not as exoteric linking to esoteric and concretely revealing fault or mistake, but as exoteric as pure appearance of symbols in a catalogue. Discussions on ONA names, stories, rituals, etc. end up being reduced and compressed into what feels tangible. Such a proclivity appears to be predominantly American, and which proclivity leads many towards dialectical materialism. In lieu of the truly unspoken, unspeakable mystical experience, the average American mentality seeks this tangibility because American culture lacks the essence of said experience: it needs the theatrical, which is an exoteric form, and confuses it with the esoteric essence itself. It ignores that the mystical, the esoteric, is not the fireworks of the symbols but the every-day, instant-to-instant living through this existence.

The problem with this materialism is that it is itself a reduction of idealism, and whose relation is very much like that of pathetic Humanist values that clearly stem from Christian dogma. The situation in the latter case is that when atheism arrives at the door under the flag of Humanism, it does away with dogma but retains all the idealistic mumbo-jumbo and is forced to justify it through materialist means. That is to say, where dogma caused value, dogma was removed but value was retained as if it were a given, thereby causing the necessity of making all sorts of excuses for the maintenance of the value. The illusion lies in thinking that because materialist, because only looking for tangibility, the explanation is scientific; through such misconception is pseudo-science born.

Something similar appears happen with de-esotericized interpretations of the ONA, which do not seem to comprehend that ONA proposes methods that develop the individual but also dissolve interpretations of reality in favor of a constant immediate apprehension of the same. Thus, while a method of confrontation and self-challenge may be to adopt the aforementioned Soviet denotatum, to turn it into a conclusion implies the falling into the trap of its indirect apprehension of reality. The method is confused with the goal, and a same ghost-dogma-to-value interplay occurs where the "sovietization" of the mind becomes not a door and an exoteric presentation of the esoteric anti- dote, but the reductionist end- point.

Such a confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work. Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way. Being unable to do so, either out of incompetence or mental intransigence, is to be culled by the design of the ONA, or to be culled out of the loop by one's own mediocrity, incapacity or emotional blockage and blinding (often the case among clever occultists). From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not to be able to see beyond the proverbial nose.

As far as one can tell, the Seven-Fold Way was meant to be not only highly individualistic and mutable, because of its framework for local and personal adaptation, but for the same reason disconnected and anarchic as seeds. That is to say, ONA nexions need not be brothers, nor should they need to maintain communication at all, especially if after a certain period of time Adepts had already been disseminated geographically after an initial round of tutelage from the origin, as it were. As the original proponents of the Seven-Fold Way sort of said, the worth or value or applicability of the system will only be proven if it eventually reaches its Aeonic goals. To say this goal, the initial stages of which require centuries and generations after generations of Adepts, has been thwarted because certain groups crumble, is to not understand the implications of what is being said. While there is at least one Master, or while the corpus' materials can interact with human minds to produce Adepts and the information is available where there is potential, there exists the hope that a certain causal iteration of the ONA presents itself that can eventually lead towards the accomplishment of said Aeonic goals.

An extract from an article by davidrosalesgiron88 available at:
<https://web.archive.org/web/20171012003451/https://praefuscusferrum.com/2017/05/21/corpus-nine-thirteen/>

Appendix III

An Aristocratic Ethos: An Interview With Anton Long

The 2021 interview was conducted in person by Rachael Stirling in September in Oxford, England, and was recorded and then transcribed by her. The interview is particularly relevant given the virulent post-2018 and ongoing campaign of lies and disinformation propagated by anti-fascists with the aim of not only discrediting the O9A but also having the British government outlaw the O9A and suppress its literature. We have added some references in the form of footnotes to elucidate certain matters and to supply a reference where Anton Long quotes from some text (courtesy of a DVD of O9A texts) or from some other item. As with his 2015 interview Anton Long read the transcript, with the only changes made in this instance being of punctuation, of using his idiosyncratic spelling - as in reflexion - and hyphenating certain terms such as agent-provocateur.

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Rachael Stirling. In the six or so years since you last gave an interview there have been significant developments in respect of the Order of Nine Angles. I'm thinking here of two things. First, the post-2017 anti-O9A FBI psyop during which they paid their agent provocateur over \$78,570 US dollars between 2018 and 2020. Second, the post-2018 and ongoing campaign of lies and propaganda directed at the O9A by antifascists with the aim of discrediting the O9A and having the British government ban the O9A and make its literature illegal. {1}

Your view of these matters?

Anton Long. Personally I find it rather amusing that the Order of Nine Angles has in the space of around four years gone from being publicly regarded as a joke, a faux Satanist group, to being described and I quote as "the most dangerous far right terror movement operating in the world today." {2}

Amusing, but not surprising. It is amusing not only because some government officials and some group as well as some anti-fascists apparently really believe or believed that the Order of Nine Angles was or is an actual organization with members and has some sort of hierarchy or at least a leader which or who has some sort of authority to confer membership, but also amusing because they have no appreciation, not even an intimation, of our Aeonic perspective.

It is not surprising because we - and I mean our folk, our kindred, followers of our philosophy - seem to have angered a particular sub-set of the set of elements well-described by the denotatum "Magian ethos" and, because of and through the instigation of that particular sub-set, angered some other sub-sets, all of whose values inform their activities and the change they desire to make in people and in societies. One of these so instigated sub-sets consists of anti-fascists.

RS. By a particular sub-set you mean "they who must not be named" lest we fall foul of some causal abstractions they and their savants {3} have manufactured which pejorative abstractions are now enshrined, presenced, by means of some criminal law or laws?

AL. Certainement.

RS. You mentioned the O9A Aeonic perspective. Can you elaborate?

AL. In the context of all the adverse publicity of the past few years and of the machinations of that particular Magian ethos sub-set and the activities, actions, and propaganda of those instigated or inspired by them, including governments and their cohorts, I mean the continuing concealed transmission of our philosophy and of the Seven Fold Way - or what both may evolve to become - over decades and centuries. That is, a transmission, a learning, from individual to individual; from one generation to the next.

From one person in one rural locality to a so suitable neighbour. From a book or manuscript kept hidden but revealed, when the causal time is right, to someone with our perceivration, our physis, an intuitive appreciation of our sinister-numinous aesthetic. A learning by an individual or by perhaps two who for themselves chance upon or discover or who have sought a books or books or manuscript or manuscripts of ours and who thus become inspired to follow our philosophy and perhaps a praxis of ours. Etcetera.

In practice, this is the continuation of our aural traditions, from esoteric philosophy, to our Culture and Arts of patheimathos, to our traditions of sorcery, to our ways of living such as the Rounwytha, to our mythos, to the subversive transmission of a history of the century just passed which relates a version of a particular war quite different from now official government versions which include a mandatory belief in a particular modern myth.

RS. In Aeonic terms, "they who must not be named" and cohorts and savants will fail.

AL. Yes.

RS. Why did they launch that well-funded FBI psyop? Surely we were no threat to them?

AL. My own fallible opinion in respect of "some of them" based as this opinion is on around fifty years of experience is that as so often in the past it was a passion bordering on anger and prejudice that was the main motivation; and one nurtured by a mythology of being special, chosen, and of having suffered in the past. A prejudicial passion such as gave birth to the raison d'être expressed by the slogan "never forgive, never forget" which motivates and has motivated so many of their savants such as anti-fascists and which keeps a particular modern myth in existence.

On reflexion, our longevity and our slowly growing influence in Europe and America seemed to be perceived as a threat so it was decided to change the public perception of our philosophy and of our core Occult praxis by using the propaganda tactics of what has been termed "the gutter press". Hence the propaganda manufactured by an agent-provocateur regarding our philosophy condoning misogyny, rape and paedophilia; dishonourable proclivities and accusations, with such propaganda guaranteed to be used against us by anti-fascists, by their political savants, and also be uncritically used by certain types of journalists and by others to defame our philosophy in the minds of the general public.

It was assumed, correctly as it transpired, that few if any people would seek the truth by researching the primary sources, the manuscripts and texts, which expound our philosophy and which reveal the exact opposite of what such propaganda declaims: which is that we regard such things as misogyny, rape and paedophilia as detestable, dishonourable; as deeds of uncultured brutes and in the case of rape and paedophilia as making the perpetrators candidates for culling.

RS. Which brings us to the matter of O9A pretenders - and the pretendu crowd in general

- since the FBI agent provocateur claimed to be O9A and was even cited as being the leader of an American nexion or chapter. Since no one contradicted his claim he was generally regarded as O9A since there is no procedure in our kindred, no leader or authority, to declare who is or who isn't O9A. Isn't that a fundamental weakness which the Feds and anti-fascists have taken advantage of?

AL. This goes to the core of our philosophy, the Occult philosophy which the appellation Order of Nine Angles exoterically describes but esoterically somewhat intentionally misdescribes.

Since the Order of Nine Angles esoterically apprehended is an Occult philosophy, it is not an organization or a group or even a traditional hierarchical Order and thus does not have conventional members, only individuals influenced by or interested in that philosophy or seeking to apply that philosophy or aspects of it to their own lives.

Decades ago I wrote that

"being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos." {4}

That is, someone seeking, via esoteric and exoteric pathei-mathos, Lapis Philosophicus; more conventionally understood as Wisdom. The emphasis is on an individual following a path or way such as our Seven Fold Way, and thus on learning from personal experience.

Forming a nexion and thus involving a few others may be a useful time-limited experience undertaken in the early stages. But is not mandatory; nothing in our philosophy is mandatory. It is only suggested because of having been found to be useful in the past.

Furthermore, it needs to be understood that declaring to friends, or to work colleagues, or to a wider public or to whomsoever, that you are ONA or following or supporting a particular philosophy known as the Order of Nine Angles, is a personal choice and one that usually has certain consequences even if the declaration is publicly made by means of some modern medium using a pseudonym.

Insofar as we who are already following that philosophy in a practical way are concerned, a consequence is that such a declaration is meaningless unless one or two or both criteria are met.

The first criterion is that the person is known to us personally, person to person in real life, not by means of some impersonal medium be it a letter or "electronic mail" or some "weblog" or something published in some book or on a website or on what is now termed "social media". In practical terms, as I and others wrote years ago, we do not trust the person unless and until we meet with them in person over a period of causal time, although some of us may feign such trust by some impersonal medium if it is believed the person might be useful to us or to our cause.

The second criterion is that we expect them, if they have gone public and declared they are, for example, following the Seven Fold Way, or if they pontificate in public about our philosophy as if they, as "members of the ONA" are knowledgeable about it, then they are expected, if asked, to provide proof. In the case of the praxis that is the Seven Fold Way proof would recordings of them and/or their nexion performing Esoteric Chant. Or photographic images of their Star Game. Or an image of them when undertaking an Insight Rôle. Or publicly available documents regarding their sinister or exeatic or antinomian deeds. And so on.

In the case of writings about our philosophy we would expect them to be able to answer certain esoteric questions and have knowledge - gained by means of Occult skills or discovered by means of esoteric empathy and intuition - of certain of our esoteric traditions.

In essence, with one rare exception, we who are already following our philosophy in a practical way keep silent in public about those claiming to be, or those claimed by sundry others to be, of our kind or part of our kindred. The judgment of those claiming or claimed to be is for others, if others deign to do so. The one rare exception is if one or more of our kind perceive some individual or group has done or written something which is a contradiction *par excellence* of our philosophy and our ethos.

Since our ethos is succinctly expressed by three terms - πάθει-μάθος, καλὸς-κάγαθός, and kindred-honour - it should be obvious that the American agent-provocateur had acted and written and propagandized in contradiction to that ethos, especially as καλὸς-κάγαθός enshrines noble personal behaviour and thus personal honour {5} which thus precludes advocating and committing the aforementioned dishonourable deeds. That our ethos enshrines noble, cultured, personal behaviour should have been obvious to those incipiently of our kind given not only the clues scattered over decades among my writings and those of some others, but also by texts such as my *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, my *Concerning Culling as Art* and my *The De-Evolutionary Nature of Might is Right*. {6}

In *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts* published in 119 Year of Fayen [2008] I wrote:

"Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude."

Which summarizes our aristocratic approach although that is not how our way has been perceived - for whatever reason or reasons - by Levey-type satanists, by Setians, by other Occultists, by academics, by journalists and by anti-fascists, who have all mistakenly grouped us with the uncouth, ignoble, "might is right" brigades.

RS. We - I mean our nexion - have recently collected some quotations and explanations relevant to that, to our, approach as a counter to the lies and propaganda of that anti-O9A FBI psyop. This quotation dates from 2011,

"The ONA is now a nine-fold being, with there being three aspects to its three-fold being (that is, three "angles" to each of the three aspects). In the exoteric sense, these three "angles" of the three aspects (or three causal presencings) of its three-fold living nature - of its sinister character - can be re-presented by: (i) the ONA itself [what it is causally perceived to be and what it now causally inspires]; by (ii) *by the ethos of personal honour* (the Law of the New Aeon) and that of cultural and individual excellence and evolutionary elitism of which one outer form has recently been termed [...] as 'Reichsfolk culture' and which in general is

the exoteric Way of honour and individual excellence which lies behind Reichsfolk and kindred organizations; and by (iii) the emerging Sinister Numinous Way, *where the faculty of empathy and the ethic of personal honour are combined* with a sinister understanding in an entirely new Way guaranteed to befuddle and confuse the mundanes even more." {7} [Our emphasis.]

Regarding which we wrote: (i) "the O9A aural code is not just, as many have assumed, the O9A code of kindred honour" and (ii) "personal and kindred honour are the esoteric and exoteric aspects of The Law of the New Aeon and together form the core of the Logos (the core logoi) of the O9A."

Is that a fair summary of what you intimated and expressed about personal honour, kindred honour, and the law of the new aeon?

AL. Yes. The subtle difference between personal and kindred honour has been overlooked by outsiders for more than a decade. Personal honour was, as I expressed many times in writings prior to 2012, the law, the code, of the warrior an exemplar of which would be Vindex with the clans of Vindex abiding by that law, manifest as it previously was - despite mendacious propaganda to the contrary - in Waffen-SS such as Per Sorensen and Leon Degrelle and in soldiers such as Otto Ernst Remer. As the code of Vindex and the clans of Vindex, it should have been obvious that it presenced in an exoteric, a practical, way the law or logos of the New Aeon that our philosophy seeks to nurture and express, and thus is an integral part of our philosophy.

The code of personal honour - of which the National-Socialist Code of Reichsfolk is a modern written form {9} - is a guide to noble personal behaviour, τὸ ἀγαθόν, and is intended for and applicable to those who have our character, our ethos, but who do not use or consider matters in terms of Aeonic classifications such as mundane and non-mundane. For such persons the distinction is between the honourable and the dishonourable.

Hence why the code of personal honour has phrases such as "a man or woman of honour treats others courteously, regardless of their culture, religion, status, and race," and "a man or woman of honour does not lie, once having sworn on oath," and "a man or woman of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as they themselves are - that is, they can only entrust themselves under such circumstances to another man or woman of honour who swears to treat their defeated enemy with dignity and honour." That is, the code is inclusive.

In contrast to the code of personal honour, the code of kindred honour is more exclusive, containing phrases such as "never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times," and "keep our word to our own kind, once we have given our word on our kindred honour." As well as "to never willingly submit to any mundane; to die fighting rather than surrender to them."

Is there a contradiction between the two codes? My considered opinion is that there is no contradiction because they are not only intended for two different types of person but because they presence complimentary aspects of the logos of our New Aeon and thus allow a person to make a conscious, individual, choice and choose between two different types of kindred: the warrior one, archetype of a new pagan and aristocratic warrior society, and a more clannish, more exclusive "gang-type" community, and which community may well have among it a few individuals who are following a path to Adeptship and beyond such as our Seven Fold Way.

There is thus an intentional Aeonic dialectic at work here, as is necessary given our currently Magian-dominated plebeian societies and what is required to counter them and bring-into-being what will be new types of societies but ones which draw inspiration from Western Greco-Roman pagan culture and the Faustian, Promethean, Thorian, resurgence that became presenced as European Fascism and National-Socialism.

RS. To ground us in more practical matters, you mentioned that there are consequences if someone publicly declares they are O9A and in public starts pontificating - your word - about our philosophy. Can you elaborate?

AL. The lies, propaganda, and disinformation of that recent American agent-provocateur we have mentioned were effectively and necessarily and publicly challenged over several years by you and your nexion and by a few other O9A folk.

I seem to recall someone who some years ago was, in respect of our kindred, exposed as a charlatan. Someone who, anonymously, spent years pontificating about our philosophy and who was once described as the leader of a "flagship ONA nexion". When finally challenged, he could not answer basic questions about our philosophy and esoteric traditions, and his interrogation and answers became something of a *cause célèbre* for our folk.

RS. The incident is documented in the 144-page, 2015, compilation titled *Satanism Plebeianized And O9A Pretenders* {10} and concerned what was called The Temple of Them nexion. That some people came to his defence - also documented - did not surprise us at all.

Not long before that *cause célèbre* you were asked in a 2011 interview "what do you honestly think of all of these new millennial Nexions" and your answer seemed to us to be somewhat tactical. Why?

AL. Since they were publicly claiming to be our kindred - our nexions - and pontificated in public about our philosophy while hiding their real-world personal identity, it was to give them an opportunity to either stop publicly and anonymously pontificating on behalf of our kindred or to prove themselves by revealing their real-world identity accompanied by documentation regarding their sinister deeds or their progress along the Seven Fold Way.

Had they not claimed to represent us, and instead merely stated they were presenting their own individual and fallible interpretation of our philosophy, as you do and have done and as an American person did to her credit, there would have been no problem.

In addition, such pretenders sometimes helped to promote our philosophy and on occasion annoy the pretendu satanists who followed the pretendu satanism of Levey and Aquino.

Did you not write, below an image of an O9A Insight Rôle:



"We are most pleased by the way mundane Occultists – and especially by the way self-described 'satanists' – react when we criticize them and their endeavours. We smile when they in reaction repeat Magian mantras about the Order of Nine Angles and make assumptions about 'us'.

We are also most pleased when some 'ONA folk' distance themselves – internally, or publicly – from our polemics. To engender confusion, to provoke a reaction, to sow doubts, to cause dissent, to have mundanes repeat Magian mantras, to cause and to reveal differences among our own 'sinister kindred', are all part of the O9A's Labyrinthos Mythologicus. Those who understand this, understand the O9A. For denotatum is and has been and remains (at least for us) a useful part of 'the sinister dialectic'. And yet one image is all that is necessary to expose pretentious self-described modern satanists." {11}

RS. Yes.

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Editorial Footnotes

{1} (i) <https://nypost.com/2021/08/26/fbi-funded-neo-nazi-book-publisher-court-docs-reveal/> (ii) <https://www.jpost.com/diaspora/antisemitism/fbi-paid-over-100000-to-neo-nazi-for-insider-info-report-677938>

As part of the FBI psyop the agent provocateur was associated in the public eye with the O9A and mistakenly rumoured to lead an American O9A "chapter" or cell. He was the source of disinformation and lies, believed by anti-fascist crusaders in Britain and around the world, about the O9A: disinformation and lies such as the O9A was misogynistic and condoned deeds such as rape and paedophilia. The agent provocateur, and the books he and his wife published with finance from the FBI, apparently convinced some members and supporters of groups such as AtomWaffen that such dishonourable deeds, and misogyny, were acceptable.

{2} <https://www.thejc.com/news/uk/home-secretary-urged-to-ban-nazi-satanist-group-that-vows-tocombat-jewish-influence-1.501569>

to call on the government to act against groups who are active right now, including the most dangerous far-right terror movement operating in the world today – the Satanist neo-Nazi movement the Order of Nine Angles."

{3} *Savant* is O9A-speak - terminology - for someone who is supine and who also appeases or who soothes their master or masters, often by agreeing with them or doing their bidding. The usage is from the Icelandic *sefa*. Another Icelandic term used by the O9A is *kunnleik*, from Old Norse, which implies not knowledge per se, but acting on, -*leik*, or using, a detailed knowing of a particular thing, or using, acting on, a knowing of a particular person through a personal acquaintance with them.

{4} Letter to Kimberly dated 25th September 1992 eh, <https://archive.org/download/satanicletters-2/satanicletters-2.pdf>

{5} In respect of τὸ ἀγαθὸν as the honourable and implying nobility of character, qv. Myatt's translation of and commentary on Tractate VI of the Corpus Hermeticum, in *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369

{6} All three texts are included in <https://web.archive.org/web/20210515183754/https://omega9alpha.files.wordpress.com/2021/03/classic-o9a-texts-9.pdf>

{7} *Questions For Anton Long*, 2011.

{8} *Tests, Logos, And The O9A Aural Code*, TWS Nexion, Oxonia, 2021. <https://archive.org/download/tests-o9a-code/tests-o9a-code.pdf>

{9} The Reichsfolk Code is given in <https://cosmicreich.wordpress.com/an-introduction-to-reichsfolk/>

{10} <https://archive.org/download/o9a-pretenders/o9a-pretenders.pdf>

{11} <https://web.archive.org/web/20180131132820/https://wyrdsister.wordpress.com/>

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Anton Long, The O9A, And The Sinister Tradition



The Order of Nine Angles has been called 'the esoteric philosophy of Anton Long' for a reason: because it is expounded in the writings which were published under the name 'Anton Long' which writings were distributed between 1976 and 2012 when 'Anton Long' formally retired and thus ceased to publicly expound that philosophy. This is regardless of whether or not such writings published between those dates were the work of one individual (the majority opinion; presumed to be male) or the work of a few individuals (the minority opinion; presumed to be a 'collective', or 'studio', which may have included females) since the important fact is that the writings were published and made freely available between those dates using that pseudonym.

This philosophy and thus the O9A have been, in those writings, acknowledged by 'Anton Long' to be part of what was initially termed Traditional Satanism and later The Sinister Tradition, with "part of" being the operative term. Thus *The Black Book of Satan* although widely regarded as an O9A text was in fact stated to pre-date the O9A, with the O9A while having its Occult roots in that tradition not the whole of it. {1}{2} Instead, the O9A was a new esoteric philosophy which can be understood through a study of the writings which were published under the name 'Anton Long' since they are the primary sources of that philosophy, where by primary sources is meant original documents or texts or items contemporaneous with the period in question or produced by the person or persons or event being researched. {3}

Such a study of primary sources is the scholarly, the civilized, way for an individual to understand, to acquire knowledge of, a philosophy or a weltanschauung be such a weltanschauung a spiritual or a religious one. Thus to understand in such an individual, civilized, way the religion of Christianity a detailed study of the four gospels in their original language is required since they are primary sources in respect of that religion given that Christian tradition considers them the oldest and most reliable sources. To understand in such a way a philosophy such as that of Immanuel Kant a study of his writings, and his writings alone and in their original language is necessary, since to rely on the translations of others is to rely on the interpretation of those others, as is considering and giving weight to the opinions or the conclusions of others regarding Kant's philosophy.

Naturally, in this era where the interpretations, the opinions, the conclusions, of others are readily available by means of printed books, the Media, and mediums such as the Internet, this scholarly, civilized, rational, slow way to acquire a balanced knowledge of and to understand a subject is a dying, unpopular, Cræft even in academia. But it is a way, a Cræft, which the esoteric philosophy of Anton Long with its emphasis on personal learning and culture {4} suggests is required in order for that philosophy to be appreciated, sans the interpretations, the misinterpretations, the prejudices, of others.

That this Cræft is no longer practised and is now deprecated by many if not most so-called "intelligence" agencies is a definite indicator of how unbiased scholarly research has been publicly replaced in the West by ill-informed opinion which supports Establishment orthodoxy. {5} Deprecated because as experience reveals the political paymasters of such agencies do not want to be informed of what may contradict their political agenda and personal opinions but only of what may be politically or personally advantageous to them and their government, and if some analyst provides an inconvenient report then politicians, as they have done multiple times recently in regard to Western actions in Iraq and Afghanistan, have no hesitation in censoring or concealing or denying the truth in the belief that through manipulation of the Media that truth will 'go away' or that it will be officially suppressed for fifty years or more.

Thus and for example in a recent report by Europol - the European Union Agency for Law Enforcement Cooperation - the O9A is described as promoting "violence and sexual assault against perceived enemies with the aim to undermine and destroy civilisation and replace it with a new imperial age" with no citations from primary O9A sources given in support of such an opinion; in fact with no citations given at all {6} and despite the fact we have many times and publicly presented evidence contrary to that opinion. {7}

Which evidence, however, will not - again as experience has revealed - prevent such a biased politically-motivated opinion from being cited by the hoi polloi - and in particular by that section of the hoi polloi who consider themselves to be antifascists - as a 'reliable source' particularly as in this and other instances it was published by some government-approved and government-financed agency or adviser or academic. In addition, the hoi polloi will claim that such an 'official' source not only 'proves' that their phantasmagorical O9A is real but makes them with a religious certitude additionally claim that scholarly research into the O9A using and citing O9A primary sources is irrelevant and/or unnecessary and that anyone who questions such an official report or the Establishment orthodoxy about the O9A is just a terrorist/O9A/neo-nazi apologist and thus can be ignored.

This deprecation of such a Cræft with its individual research using primary sources together with such a use of

opinionated sources by governments, the Media, and the hoi polloi are surely indicative of just how far the moral and the rational standards of Western civilization have declined in the decades since the Second World War.

Morena Kaporis
July 2022 ev

{1} *The Black Book of Satan* is included (pp. 699ff) in *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (Seventh Edition) available at https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

As stated in the text:

"According to tradition, each Master or Mistress who was responsible for a particular Satanic Temple or group, was given on his or her assumption of that responsibility, a copy of the Black Book of Satan. The Black Book contained the basic Satanic rituals, instructions relating to ceremonial magick in general. It was the duty of the Master or Mistress to keep this book safe, and non-Initiates of the Temple were forbidden to see it. Copies were forbidden to be made, although Initiates above the grade of External Adept were allowed to see and read the Temple copy.

In traditional Satanism (i.e. those using the Septenary System: this system also being known as the Hebdomadry) this practice continued until quite recently when the Grand Master representing traditional groups decided to allow Initiates of good standing to copy the work. This decision was recently extended to enable specialist publication in a limited edition.

The whole text of the traditional Black Book is included in the present work, together with several additional chapters (e.g. Self-Initiation; Organizing and Running a Temple). These additions make this present work a concise practical handbook for those seriously interested in the Black Arts."

A printed copy of *The Black Book of Satan* published in 1984 is in The British Library, General Reference Collection Cup.815/51, BNB GB8508400.

{2} According to O9A mythology the novel *Falcifer - Lord of Darkness* is a very fictionalised account of one such traditional Satanic group. The novel is available (pp.843ff) in *The Definitive Guide To The Order of Nine Angles: Theory and Praxis*, qv.

{3} In respect of the esoteric philosophy of Anton Long the primary sources are the writings which were published under the name 'Anton Long' - or the two pseudonyms he admitted to using: Stephen Brown' and Thorold West - and distributed between 1976 and 2012, the year 'Anton Long' officially retired as Grand Master of the O9A. All other writings distributed under the moniker O9A/Order of Nine Angles or by supporters of O9A philosophy are not primary sources but are at best secondary or tertiary sources.

The primary sources are: (i) the typewritten MS *Naos: A Practical Guide To Modern Magick*; (ii) the two volumes of typewritten facsimile letters titled *The Satanic Letters of Stephen Brown*; (iii) the four novels of The Deofel Quartet: (a) *Falcifer*, (b) *Temple of Satan*, (c) *The Giving*, (d) *The Greyling Owl*; and (iv) the texts signed Anton Long in the two compilations *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (seventh edition) and the 2012 archive of the now defunct nineangles dot info website.

All these writings, which amount to thousands of pages, have been publicly and freely available since 2015 and as of July 2022 are still available:

° *Naos* and *The Deofel Quartet* are included in *The Definitive Guide*, available at https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

° The Satanic Letters are available at (i) <https://archive.org/download/satanicletters-1/satanicletters-1.pdf> and (ii) <https://archive.org/download/satanicletters-2/satanicletters-2.pdf>

° The website archive is available at <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

{4} As Anton Long mentioned in a 2011 polemic titled *Knowledge, the Internet, and the O9A*,

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - kunnleik - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom." <https://web.archive.org/web/20170711062615/https://omega9alpha.wordpress.com/knowledge-the-internet/>

Kunnleik is an Icelandic term used by the O9A which implies not knowledge per se, but acting on, -leik, or using, a

detailed knowing of a particular subject, or using, acting on, a knowing of a particular person through a personal acquaintance with that person.

{5} The Establishment orthodoxy regarding the O9A is that it is a neo-nazi and satanist organization or 'cult', supports and encourages terrorism, and - based as this part of its orthodoxy is on the 'black propaganda' of FBI agent provocateur Sutter - condones and incites misogyny, sexual abuse, and paedophilia.

The orthodoxy and the 'black propaganda' campaign of FBI agent provocateur Sutter are described in *The FBI Funded Campaign To Discredit The Order Of Nine Angles*, available at <https://archive.org/download/o-9-a-occult-menace/o9a-occult-menace-v3.pdf>

{6} *EU Terrorism Situation and Trend Report*, Europol, 13 July 2022.

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The Order Of Nine Angles And The Question Of Evil



O9A Definition And Use

In an early typewritten text titled *Diabolic Etymology* written many years before the era of the public Internet and included in volume one of *Hostia* published in 1992, {1} the O9A defined 'evil' by reference to its early use in the English language:

"The word 'evil' derives from the Gothic 'ubils' which meant a 'going beyond' (the due measure) - and did not have a 'moral' sense. Only later (under the influence of Nazarene theology) did it acquire a strict moral sense, and became an abstract absolute." {2}

Thus, when Anton Long and the early ONA - that is, ONA 1.0 and until around 1992 {3} - used the term it was in accordance with this definition which expresses the antinomian, the Left Hand Path, the heretical, nature of the word and not what it meant and implied in Nazarene theology {4} from whence it passed into common usage as a moral abstraction to mean whatever some Christian theologian, priest or minister, some demagogic politician, or some crusading journalist and the Mass Media in general (and especially the gutter-press) considered was the opposite of what they at the time and for whatever reason considered was 'good'.

This antinomian meaning and use of 'evil' is the essence of what Anton Long termed 'the sinister dialectic' which dialectic in practical terms,

"is concerned with simple opposition - with defiance of what is accepted or conventional at particular times. This is heresy - the Adversarial role, a challenge against both conscious and unconscious norms. This opposition works on two levels - the individual, and society. i) Individual: The strategy is to provide opportunities for individuals to discover the hidden/forbidden within their own psyche, or lead them/influence them toward this. This means catharsis on an individual level. ii) Society: The strategy means Satanic individuals/organizations disseminate (often with no direct Satanic connotations) heretical ideas or otherwise encourage them. The aim of both (i) and (ii) is to challenge and thus provoke change, reaction.

At the present time, (i) means rites such as The Black Mass [qv. the Order MS 'Satanism, Blasphemy and the Black Mass'], and other means of inner liberation. (ii) means an aiding of what actually is heretical, now - this means upholding (a) inequality (particularly racially), (b) the concept of war, and (c) aiding discussion/spread of information/exchange of ideas/triumphing the cause of those things which actually are heretical, in Law and mostly ignored by the majority such is their supine nature - such as certain views regarding events in World War Two the propagation of which are illegal and which render the person spreading them to imprisonment (i.e. denying 'the Holocaust' ever took place). Further, (ii) at this time also involves countering the unhealthy and anti-natural morality of suppression of the Nazarene.

All these are, however, tactics to achieve broader strategic goals - they are means, only. These means can and often do change as the times change - as societies change. For instance, regarding (ii)(a) above - in a society which was tyrannically anti-egalitarian, the tactic would probably be to aid egalitarian tendencies." {5}

In specific texts where the word 'evil' was used Anton Long repeatedly did not define it, often (i) leading to the reader to be confused, as was and is the O9A way evident in its *Labyrinthos Mythologicus*, and/or (ii) for the reader to either

make assumptions - commonly involving the use of the word as a moral Christian-derived abstraction - or to and uncommonly consider it in the context of, or the clues given in, his other writings. Such clues included the following which among other things mention manners, honour, and nobility:

"Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude." {6}

"One essential personal quality is honour born from the quest for self-excellence and self-understanding. One either has this personal quality (or the potential to possess it) or one does not [...] This quality is expressed by the way of living an individual follows and as far as the ONA is concerned this quality is one of those that marks the genuine Satanic elite from the imitation." {7}

"But in all that you do be honourable - to yourself. Carry this honour with you everywhere like a favourite concealed weapon." {8}

"The Satanist makes his or her own rules as they progress. That is, they rely on their own judgement, their own instinct. If they are genuine Satanists, this judgement and this instinct will be noble - an expression of a healthy and strong personality." {9}

"I, and others like me, are the darkness which is necessary and without which evolution and knowledge are impossible. I am also my own opposite, and yet beyond both. This is not a riddle, but a statement of Mastery, and one which, alas, so few have the ability to understand." {10}

"One of the manifest errors - distortions - of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called 'might is right' and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves.

One might say, with some justification in my view, that this reflects our current societies - that this domination and infestation in the Occult world, within the LHP and Satanism by such specimens, is mirrored by the domination of our societies by such specimens.

The view of women by many if not the majority of these male specimens of Homo Hubris is lamentable, dishonourable, uncultured, prejudiced - and typical of the Magian ethos, and of the Judeo-Nazarene tradition in general." {11}

"One good illustration would be women of our kind, living by honour [...] the type for whom personal honour is the key to living and to dying." {12}

Therefore, for Anton Long evil - a personal and heretical defiance of what is accepted or conventional at particular times - has boundaries which the terms manners, honour, and nobility, describe just as he and following him the O9A rejected the dishonourable, uncultured, patriarchal principle of 'might is right' beloved by followers of Nietzsche, Aleister Crowley, and Howard Stanton Levey (aka Anton LaVey) and regarding which principle Anton Long wrote:

"The doctrine Might is Right - variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche, and by proponents of what is known as social Darwinism - is the doctrine, the philosophy (or more correctly, the instinct, the raison d'être) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...]

Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians." {13}

Confusion, Tests, and A Labyrinthos Mythologicus

As noted above, one feature of the Occult philosophy of Anton Long, developed as that philosophy was by him between 1976 and 2012, was sowing confusion about it and expecting his readers to recognize and to follow certain clues, which tactic - the raison d'être of the O9A's Labyrinthos Mythologicus - he explained in several texts including those from which the following are quotations:

"Those who are naturally of our kind - and those who when challenged reveal they have the potential to develop to become of our kind - will be able to work their way through our Labyrinthos Mythologicus to the essence, the centre (and then be able to find their way out). As we have mentioned before, we have certain standards. If people do not meet these standards, they are not good enough, and we have no interest in

guiding them. It is for others to find us, and prove themselves, not the other way around.

For instance, those who meet our esoteric and intelligence standards will find, discover, the clues we have left in many of our written works; as they will be able to see our fables, our causal forms, for fables and forms. They will see and perhaps laugh at some of the japes we have played on some people. In brief, they will be able to distinguish the esoteric from the exoteric, and mythos from practical exeatic living." {14}

"One of the least-known but important signs of a genuine Adept of our Dark Tradition, our sinister way, is the ability to not take one's self too seriously - to laugh, at one's self, and especially at others: those who fall for the japes, the games, the riddles, the tests, that we as Adepts set for neophytes, for the poseurs, for the supine masses. For we revel in such things, in such games, which we create and play for our own amusement, and that of others like us, just as we love to be changelings and cause confusion, misunderstanding, doubt, uncertainty - and, occasionally, the light of insight, dawning as it can and does upon one person possessed of our own evolutionary and magickal abilities, perchance propelling that person towards us and our ways..." {15}

Which tactic links to the previously mentioned personal boundaries such as manners and nobility with their self-honesty and self-control; a link evident in many texts including one in 2004 text and one in 2008 text, both written by Anton Long:

"It is one of the many signs of the failures - of those who pose at being Satanists - that they take themselves too seriously, and can become obsessed, with themselves, with others, with 'things'. Our way means self-understanding and self-honesty - we have to know, and admit, when we are wrong and so - knowing and admitting - we can move on, learning from our errors of experience." {16}

"To aspire to - to gain - Mastery of The Dark Arts is to experience, and to learn the lessons of self-honesty and self-control; to strive, to dream, to quest, to exceed expectations. To move easily, gracefully, from the Light to the Dark, from Dark to Light, until one exists between yet beyond both, treating them (and yourself) for the imposters they (and you) are." {17}

Since there was an intent to challenge, test, and confuse it is not surprising that many people curious about or interested in or who had heard of or read something about the O9A from whatever source would either (i) only bother to read a few O9A texts and then form an opinion about the O9A or (ii) commit the fallacy of appeal to authority and thus believe what so-called 'reliable sources' or 'authorities' had written about the O9A. {18}

In both instances if they came across the word 'evil' in an O9A text or in a quotation from an alleged 'authority' they would - as their subsequent pontifications about the O9A reveal - accept it was used in the conventional moralizing way.

But a few individuals over the decades were not only intrigued enough to read a multitude of texts authored by Anton Long but sagacious enough to "work their way through the Labyrinthos Mythologicus to the essence" and discover that, as one of them wrote in 2017,

"such a confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work.

Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way. Being unable to do so, either out of incompetence or mental intransigence, is to be culled by the design of the ONA, or to be culled out of the loop by one's own mediocrity, incapacity or emotional blockage and blinding (often the case among clever occultists)." {19}

Years earlier, around 2014, an academic English philosopher was intrigued enough to provide a link to the O9A blog {20} and make a few positive remarks about the O9A for which link and heretical remarks he would to be castigated and hounded for years afterwards by antifascists and then by others following the post-2018 FBI-funded 'black propaganda' campaign to discredit the O9A. {21}

The philosopher wrote:

"The O9A is not entirely new to me, but it is not a gnosis I have studied, still less deliberately aligned with. The few hours of reading I have undertaken today is by far my most intense exposure to it to date. What little I have learnt about David Myatt has not attracted me to him as a thinker or political activist, despite certain impressive characteristics (his intellect and polyglot classicism most notably). With that said:

(1) Many convergent interests are soon apparent between Outside in and the O9A (as well as a not inconsiderable number of divergences).

(2) 'We' are both (I think) inclined to dismiss the pretensions of the individual intellect and will, which makes the possibility of connections around the back impossible to dismiss in a peremptory fashion. As one /pol/ 'anonymous' remarked: "why so sure that ONA would be the deepest layer, instead of just a japeful ruse?" Real connections, influences, and metaphysical roots are obscure.

(3) O9A is fascinating." {22}

From those few who "worked their way through the Labyrinthos Mythologicus to the essence" there were a few who, as Anton Long had discerned, accepted the years-long arduous challenge that is the O9A Seven Fold Way or the sometimes more arduous challenge of living a life inspired by the philosophy of Anton Long.

As one of those few recently wrote:

"I've thought back on my lifelong Satanic journey and its initiatic footsteps into the Order of Nine Angles all those years ago. I sometimes think back to where I began, what I've been through, the people I've met, the melancholy, the failures, the ecstasy, the terror in those midnight woods, the reckless possession, rearing its head above the riptide of the self. No, there doesn't seem to be a clear answer; but beyond cosmetic justification, beyond the black horizon, there remains an irresistible magnetism trailing some immense shadow, always out of sight. The spiritual compulsion to continue at any cost is something many of us share in common. Words reveal themselves as the superficial signifiers they are, and those on the outside looking in will never share that unique spiritual underbelly of nocuous passion and pain marking those of us who, in the words of Steingrim Torson, shall remain cursed, scarred and forever possessed." {23}

Conclusion: The Aeonic Perspective

Those few - perhaps two or three a decade - are all that is needed for such generational gnostic/hermetic/occult traditions as the O9A to flourish in their own species of acausal/Aeonic Time.

As Anton Long wrote in 2012, the O9A

"produces both internal and external change in an affective, sinisterly-numinous, way. That is, we not only change a limited number of individuals, personally, individually, by our Occult Arts, over long-durations of causal Time, but also - because we are redolent of Wyrð - directly and indirectly influence others, greater in number than the number of our initiates, by our very existence, by our ethos, our methods, our philosophy, our mythos, with some for example adopting and adapting some of our praxis, some of our Occult Arts, some of our esoteric philosophy.

[Thus] we grow and have grown slowly, as befits our Aeonic perspective. Slowly, through personal contact, a personal knowing, pledges of duty and loyalty based on our code of honour. It means we are something of a large, growing, unconventional family, whose relations and relatives are becoming dispersed around the Earth, and who - unlike many extended natural families - have a shared, supra-personal, purpose and a shared culture." {24}

Kerri Scott
July 2022 ev
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{1} Refer to *Hostia: History, Authorship, And The O9A*, at <https://archive.org/download/o9a-hostia-overview/o9a-hostia-overview-v1.pdf>

{2} A html version was published in 2006 - link: <https://web.archive.org/web/20060127131445/http://camlad9.tripod.com:80/articles1.html> - with an archive available at https://web.archive.org/web/20080906094701/http://camlad9.tripod.com/diabolic_etymology.html

{3} ONA 1.0 refers to the original O9A as manifest in writings by Anton Long such as *Naos* and *The Deofel Quartet*: qv. the 718 page compilation available at <https://archive.org/download/ona-one/ona-one.pdf>

In *The Original Order Of Nine Angles* part of that compilation, the author was of the opinion that:

"It is perhaps unfortunate that the simplicity of both the esoteric philosophy and the Seven Fold Way of Anton Long has apparently been lost over the decades. What I prefer to call ONA 1.0 - the first iteration or release or version of 'the order of nine angles' - was in 1989 with the publication of the 127 page *Naos* text and was succeeded, after several pre-2.0 'beta' versions beginning around 1998, by ONA 2.0 in 2007 with the establishment of the 'nineangles' weblog, then by ONA 3.0 in December 2010 with the publication of 981 page 'The Requisite ONA', and finally by O9A 4.0 in December 2014 with the publication of the 1460 page seventh edition of 'The Definitive Guide To The Order of Nine Angles' [...]

What was interesting and in hindsight important about ONA 1.0 was that there was no overt satanism; no insight roles; no dialectic of interference in the world by means of politics or otherwise; no support for whatever reason of National Socialism; no Labyrinthos Mythologicus; no labyrinthine esotericism; no polemics against other occultists of whatever tradition or none; no propaganda designed to 'sell' the ONA; and no references to opposing a 'magian ethos'..."

{4} In his five-part essay *Questions of Good, Evil, Honour, and God*, Myatt presents a theological and religious overview of the matter. The essay is included in <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

{5} *The Sinister Dialectic*, <https://web.archive.org/web/20080906031543/http://camlad9.tripod.com/dialectic.html>

{6} *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, 2008, included in <https://archive.org/download/classic-o9a-texts-9/classic-o9a-texts-9.pdf>

{7} Letter to Michael Aquino dated 7th September 1990 ev. Included in facsimile in *Satanic Letters of Stephen Brown*, Volume I, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{8} *Hell*, <https://web.archive.org/web/20080325051631/http://camlad9.tripod.com/onahell.txt>

{9} *The Satanic Way of Living*, <https://web.archive.org/web/20060820081924/http://camlad9.tripod.com/living1.html>

{10} Quoted in *Bringing The Acausal Down*, 2005. <https://web.archive.org/web/20051218032802/http://camlad9.tripod.com/ona-27.html>

{11} *Questions From A Rounwytha Initiate*, <https://web.archive.org/web/20210927151658/https://lapisphilosophicus.wordpress.com/presencings-of-a-hideous-nexion>

{12} *Questions From A Rounwytha Initiate*, op.cit.

{13} *The De-Evolutionary Nature of Might is Right*, 122yfayen [2011], included in *Nine Classic O9A Texts*, https://archive.org/download/classic-o9a-texts-9_202112/classic-o9a-texts-9.pdf

{14} *Mysterium - Beyond The ONA*, 122yf [2011] included in *Nine Classic O9A Texts*, op. cit. An archive copy of the article is available at <https://web.archive.org/web/20120125140005/http://www.nineangles.info/mysterium-beyond-the-O9A.html>

{15} It is quoted in a 2009 posting on the nineangles dot info website titled *Legends, Myths, Tests - and Laughter* (dated 115yf, 2004) which is archived at <https://web.archive.org/web/20090126085856/http://www.nineangles.info/legends.html>

Also quoted in *Those Who Are Our Kind*, 2011, included in *O9A - The Search For Aletheia*, <https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf>

{16} *Legends, Myths, Tests - and Laughter*, op.cit.

{17} *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*, 119 Year of Fayen [2008] included in *Nine Classic O9A Texts*, https://archive.org/download/classic-o9a-texts-9_202112/classic-o9a-texts-9.pdf

It is also archived at https://web.archive.org/web/20100405190457/http://www.nineangles.info/noble_darkarts.html

{18} A modern example of the fallacy of Appeal To Authority is citing/believing the Wikipedia article about the O9A despite the reality being that what Wikipedia uses as a so-called 'reliable source' is not scholarly research using primary sources but (i) articles published in mainstream newspapers (printed and digital) and (ii) printed books written by journalists and others which are published by mainstream publishers even if the authors of such books and articles commit fallacies of reasoning such as the appeal to authority and the fallacy of Incomplete Evidence. That is, for Wikipedia the criteria is not evidential facts established by unbiased scholarly research but the sources being published or broadcast by mainstream, established, mediums, which thus makes Wikipedia reproduce or cite propaganda, opinion-pieces, and authors who commit fallacies of reasoning.

In the case of the O9A, Wikipedia is an unreliable source since it cites articles and items whose authors (i) commit the fallacy of illicit transference - generalize from a few instances; (ii) claim 'members' of the O9A or of an O9A nexion have committed certain crimes, and (iii) that the O9A has incited and condoned such crimes, even though (a) since the O9A is an esoteric philosophy now presented as a subculture there are not and have never been any O9A members or official nexions and (b) such cited articles and items provide no evidence whatsoever from O9A primary sources regarding inciting and condoned such crimes.

For further details refer to *Order Of Nine Angles Subculture: Following The Evidence*, <https://archive.org/download/o9a-follow-the-evidence-v1/o9a-follow-the-evidence-v1.pdf> and (ii) *How To Tell Fibs And Influence People*, <https://archive.org/download/o9a-the-lies-about/lie-about-o9a-v1c.pdf>

{19} The quotation is from from an article by davidrosalesgiron88 available at: <https://web.archive.org/web/20171012003451/https://praefuscusferrum.com/2017/05/21/corpus-nine-thirteen/>

{20} The link was to the now archived omega9apha blog; see for example <https://web.archive.org/web/20210601000000/http://www.omega9alpha.wordpress.com/>

{21} Regarding that campaign refer to *The FBI Funded Campaign To Discredit The Order Of Nine Angles*, available at

<https://archive.org/download/o-9-a-occult-menace/o9a-occult-menance-v3.pdf>

{22} <https://web.archive.org/web/20190213042013/http://www.xenosystems.net/occult-xenosystems/>

{23} <https://luxlycaonis.com/index.php/2022/07/16/cat-fish/> The page is archived at: <https://web.archive.org/web/20220724065429/https://luxlycaonis.com/index.php/2022/07/16/cat-fish/>

{24} *The Aeonian Perspective of the Order of Nine Angles*. 123 yfayen. Included (pp.197f) in *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (seventh edition) available at https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

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The Exile's Song by Richard Moulton

<https://web.archive.org/web/20190710043414/https://starred-desert.com/paintings/>

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Hostia: History, Authorship, And The O9A



Versions

Hostia - from the Latin for 'sacrifice/victim' {1} - was the title of a three volume collection of facsimile copies of typewritten manuscripts (MSS) - many with hand-drawn illustrations and sigils - initially published in 1992 in spiral bound card covered format by Thormynd Press in limited editions of 63 per volume. The original typewritten MSS themselves were circulated in the 1980s and early 1990s by supporters of the Order of Nine Angles (O9A, ONA) with the Hostia collection subsequently sent by post (snail-mail) to individuals who had expressed an interest in the O9A. A copy of the first volume of this Thormynd edition is in the British Library - General Reference Collection RG.2021.b.17 - and was listed in the printed version of the *British National Bibliography*, BNB GB9475565.

The collection gave no overall author, with title page of volume one stating "Copyright 1992 eh Anton Long & Order of Nine Angles" and that of volume two "Copyright 1992 eh O.N.A. All Rights Reserved" and volume three "Copyright 1992 eh ONA All Rights Reserved". The Introduction to volume one states that the included texts were "esoteric manuscripts circulated among members of the ONA" {1} with volume two stating it contains 'restricted' esoteric manuscripts, and volume three having no Introduction. Many of the articles are anonymous while others are attributed to the "ONA" with it being obvious that several different typewriters have been used.

In the aughts, the three volumes were digitally scanned and issued as separate pdf files by two individuals, with one set of files scanned in May 2008 using iText by lowagie dot com (r1.02b;p128) software and the other scanned between 2007-2008 using Adobe Acrobat 8.11 Paper Capture Plug-in. However, these digital versions, especially volume one, contained additions and also redactions by an unskilled hand particularly in respect of authors. Given such redactions and additions - which additions include an unreadable table of contents in volume one and a typewritten index in volume two using a typewriter not used in any of the other Hostia texts - these digital versions are not primary sources in respect of the contents, with the only currently publicly available primary source of Hostia the published copy of volume one of the Thormynd edition in the British Library.

In 2013, an American supporter of the O9A using the pseudonym Chretien Sauvage self-published a printed, formatted and edited version of all three volumes:

Hostia: Secret Teachings of the Ona



Anton Long, Chretien Sauvage

Createspace Independent Pub, Oct 31, 2013 - Religion - 376 pages

★★★★★

0 Reviews ⓘ

The present work contains esoteric manuscripts circulated among members of the ONA. HOSTIA contains further details of the sinister tradition of that Order and compliment the information about it already available in the books 'Naos', 'The Black Book of Satan' and 'The Deofel Quartet' as well as that published in the journal 'Fenrir'. The aim of publishing these MSS is to make the rituals and methods of this sinister tradition available to all those who might be interested. Such publication, as will be evident, enables individual potential to be fulfilled, aiding the emergence of a new Aeon. This edition contains the contents of HOSTIA vols. I-III.

The pseudonym belonged to Chloe of the California based WSA352 nexion {2} and the published book and the accompanying blurb misleadingly gave the author of the whole book as 'Anton Long' whereas the original 1992 version did not. Thus the authorship of specific texts, when provided in the 1992 version, was not given in this 2013 version.

In addition, while reproducing images from the digital versions, the printed text of the 2013 book, unlike the original MSS as published in 1992, was formatted:

Hence, there is not, and cannot be, any such thing as "Satanic" child-abuse: there can be no childhood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists, of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a "mask" or a "role". Such people are not Satanists, but rather failures. The Satanist aspires to self-mastery, self overcoming; to knowledge ...

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which resulted in some typos, with this printed edition remaining available via Amazon and other outlets until 2017. In 2019 another version was anonymously self-published using formatted texts and again misleadingly attributed the book and thus all of the texts to 'Anton Long'.

Authorship And Redactions

While some of the anonymous texts in the digital versions of the three volumes of *Hostia* are easily identifiable as being by Anton Long since the texts occur with that name attached in one or in both of the two standard compilations of O9A texts published before 2015 {3} many are not identifiable, with several, such as the one titled *Selling Water By The River* in volume one of *Hostia* {4} not included in, although referenced by, one of them, while the text in *Hostia* volume one titled *Ritual Magick - Dure and Sedue Sorcery* whose author is redacted is included in *The Definitive Guide* under the title *Ritual Magick - An Introduction to Dure and Sedue Ceremonial Sorcery* and clearly signed 'Anton Long'.

Another example is the text *The Hard Reality of Satanism* in both volume one and volume two of *Hostia* which is attributed to "ONA" while in *Knowing, Information, and The Discovery of Wisdom* included in the 2012 nineangles website archive {3, ii} Anton Long prefaces a quotation from it with "As I wrote over twenty years ago" thus signifying his authorship of *The Hard Reality of Satanism*.

Of particular interest is the article *The Septenary Star Game* in volume one of *Hostia* (pp.87ff of the digital version) which is clearly a version of *The Star Game* typewritten article from *Naos* - included in the *Definite Guide* compilation, pp.552ff - with a note on p.88 of the *Hostia* text stating "The Star Game is copyright [redacted] 1976" with the badly redacted text replaced with a scrawled "ONA". In contrast, in *Naos* the text titled *The Advanced Star Game* - pp.645-647 of the *Definitive Guide* - clearly states "copyright D. Myatt 1976 ev". Two further redactions in *Hostia* in relation to the *Star Game* occur: (i) on the margin of p.91 of the digital version: "copyright [redacted] 1978" with the badly redacted text replaced with a scrawled "ONA", and (ii) on p. 94 of the digital version: "copyright 1978 ev [redacted]" with the badly redacted text again replaced by "ONA".

Since the *Naos* compilation of facsimile texts predates the compilation and distribution of the three volumes of *Hostia* by several years, 1989 as opposed to 1992, and was compiled by 'Christos Beest', a student of Anton Long who distributed them from an address in Wales, and since a loose-leaf rare print version of *Naos* was produced in 1990 by Coxland Press a copy of which is in the British Library - General Reference Collection RG.2021.a.13, BNB GB9328754 - and which contains no redactions, it is reasonable to assume that the many redactions in the digital versions of *Hostia* were by some other hand and unnecessary.

in relation to *The Star Game* texts, the ones in *Naos* acknowledge the connection to Myatt with Myatt himself writing that: "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as *The Star Game*." {5}

In relation to texts in the digital version of volume one of *Hostia* such as the one titled *Acausal Existence - The Secret Revealed* where author is unnecessarily redacted, it was available years before on the Internet and clearly attributed to "Anton Long ONA 1991". {6}

Another unnecessary redaction in that volume is *Satanism and Child-Abuse* with the original 1989 manuscript signed Anton Long, published in #9, November 1991, of *The Watcher* LHP zine, New Zealand, and also mentioned on page 125 of the book *Nation and Race: The Developing Euro-American Racist Subculture*, edited by Jeffrey Kaplan, Tore Bjørgo, published by Northeastern University Press in 1998: "On the ONA's prohibition on the use of children in sacrifice and other rituals [see] Anton Long, *Satanism and child abuse*."

Yet another unnecessary redaction in that volume is *Manipulation I - Sinister Themes* whose author is redacted, although the text was available years before on the Internet and attributed to the "Order of Nine Angles". {7}

Assumptions And Allegations

Among the assumptions made about *Hostia* are that all the texts in the three volumes were written by Anton Long, and that the printed versions issued since 2013 were authorized by Anton Long and/or by the O9A. Among the allegations made are that the texts present an accurate view of O9A beliefs and practices.

There are basically two explanations why it is not surprising that many if not most readers of the compilation *Hostia* have made and still make such unwarranted assumptions and allegations about the O9A and about authorship.

The first explanation is that whatever the cause they accepted without question that, as with the earlier 2012 self-

published book titled *The Sinister Tradition*, {8} the texts within were, as claimed by the anonymous publisher, by Anton Long and/or that it was as with that 2012 book "an authorized edition".

The second explanation is that even before reading *Hostia* they whatever the cause had a preconceived opinion about the O9A involving an unreasoned dislike of or hostility to the O9A and thus sought to find within the book proof in support of that preconceived opinion.

In both instances if they bothered to do even some minimal research into the O9A using O9A primary sources - almost all of which by 2012 were freely available via the medium of the Internet {9} - they would have discovered that:

(i) There are not now and never had been and never can be any 'members' of a group or organizations termed 'the Order of Nine Angles', the O9A, and the ONA, because the O9A is an esoteric philosophy, an Occult tradition, not a group or organization with members or a hierarchy. For the O9A is the esoteric philosophy, the Occult tradition, developed by Anton Long between 1976 and 2012, the year he retired having fully developed and explicated that tradition. Since then this tradition has morphed to become a subculture with its own lifestyles. {10}

In regard to this Occult tradition, the published writings of Anton Long - those appended with his name and written between 1976 and 2012 - are the only primary sources, which writings begin with his 1976 novel *Falcyfer* and end with his two last 'alchemical' writings. {11}

Thus, since many of the writings in *Hostia* are anonymous - not by Anton Long - it does not present an accurate view of O9A beliefs and practices containing as it does the views and interpretations of others regarding Anton Long's Occult philosophy/tradition.

In regard to O9A "members", Anton Long in one of his 'Satanic Letters', published by Thormynd Press in 1992 at the same time as *Hostia*, wrote in a letter to 'Kimberly' dated 25th September 1992 eh,

"Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including *Naos*."
{12}

Thus, his use of the term was specific, related to individuals and the personal challenges and tasks codified in the Seven Fold Way, which Way manifests in a practical manner the Occult tradition that is the O9A. {13}

(ii) Since the O9A is an esoteric philosophy/tradition/subculture there is not, never had been and never can be any 'official' or 'authorized' O9A anything - be it a book, a nexion, an official, a leader, or some title such as or a person who is the 'outer representative' of the O9A. {14}

Even when Anton Long revised and re-issued some of his texts - such as the novels of *The Deofel Quartet* - he never used the word 'authorized' but simple phrases such as *Re-issued and corrected [v 1.03]: Anton Long, 119 Year of Fyren* as was the case with that Quartet.

Conclusion

Despite what many people over the years have claimed and believed about *Hostia* whether (a) in its digital format (three pdf documents) containing facsimiles of typewritten texts many of which are by anonymous authors, some of which are by Anton Long, and some of which have the name of the author redacted, or (b) in its later self-published format as a printed book:

- (i) *Hostia* was not authored by Anton Long;
- (ii) *Hostia* was not 'authorized' by either Anton Long or by the Order of Nine Angles/O9A/ONA;
- (iii) *Hostia* is not representative of "the esoteric philosophy of Anton Long", aka the Order of Nine Angles, which philosophy is only represented in its original form in the writings published under the name of Anton Long between 1976 and 2012;
- (iv) *Hostia* is not representative of the O9A subculture which developed from that philosophy;
- (v) the primary source for the contents of *Hostia* are the three un-redacted printed and spiral bound versions of which 63 copies were published in 1992 with only a single copy of volume one currently publicly available at General Reference Collection RG.2021.b.17 in the British Library in London.

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URL's valid as of July 2022

{1} For context in using the word *Hostia* for a compilation of antinomian, Left Hand Path, texts, qv. Cicero, *Pro A. Cluentio Oratio*, 68, 194:

nunc vero quid agat, quid molitur, quid denique cotidie cogitet quem ignorare nostrum putat? quos appellarit, quibus pecuniam promiserit, quorum fidem pretio labefactare conata sit tenemus. quin etiam nocturna

sacrificia quae putat occultiora esse sceleratasque eius preces et nefaria vota cognovimus; quibus illa etiam deos immortalis de suo scelere testatur neque intellegit pietate et religione et iustis precibus deorum mentis, non contaminata superstitione neque ad scelus perficiendum caesis **hostiis** posse placari. cuius ego furorem atque crudelitatem deos immortalis a suis aris atque templis aspernatos esse confido.

{2} Since Chloe et al are often cited as being 'members' of the O9A and as being involved with or leading a so-called 'official' O9A nexion/cell/chapter/Temple, the following facts, explained in detail in the following *Assumptions And False Allegations* section of this article, should be considered: (i) There are not now and never have been and cannot be any 'members' of a group or organizations termed 'the Order of Nine Angles', the O9A, and the ONA; and (ii) there is not now and never been and cannot be any 'official' or 'authorized' O9A anything - be it a book, a nexion, an official,

{3} The two standard reference collections of O9A texts are:

i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (seventh edition) published in 2015, available at:

https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

ii) The 2012 archive of the now defunct nineangles dot info website at <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

{4} The title is taken from a 1970s book about Zen Buddhism.

{5} <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

{6} An archive of the URL from 2005 which links to the page is available at <https://web.archive.org/web/20051230095024/http://camlad9.tripod.com/articles1.html> with the page itself archived at <https://web.archive.org/web/20070120051538/http://camlad9.tripod.com/acausal2.html>

{7} An archive of the URL from 2005 which links to the page is available at <https://web.archive.org/web/20051230095024/http://camlad9.tripod.com/articles1.html> with the page itself archived at <https://web.archive.org/web/20080913161337/http://camlad9.tripod.com/manipulation1.html>

{8} ISBN 978-1481017145

{9} The Internet resource prior to 2013 which included O9A primary sources is the now defunct nineangles dot info site, a complete archive of which is available at <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

The two resources after 2013 are:

(i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxis* (seventh edition) published in 2015 and available at https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

(ii) the now defunct omega9angles weblog, partially archived at:

<https://web.archive.org/web/20210215070358/http://www.omega9alpha.wordpress.com/>

{10} O9A philosophy is described in *The Boundaries Of O9A Philosophy*, <https://web.archive.org/web/20220428144722/https://theo9away.files.wordpress.com/2021/12/o9a-boundaries-philosophy-v9.pdf>

O9A subculture is described in the 1520 page compilation *Order Of Nine Angles Subculture: A Complete Guide*, available at https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{11} *Falcifer* is included (pp.843ff) in *The Definitive Guide*, qv. According to O9A mythology the novel is a much embellished account of a pre-O9A traditional Satanic group.

Anton Long's two last writings are available at <https://archive.org/download/esoterikos-the-enigmatic-truth/esoterikos-the-enigmatic-truth.pdf>

{12} A facsimile of the typewritten letter is included in volume II of *The Satanic Letters of Stephen Brown*, available from <https://archive.org/download/satanicletters-2/satanicletters-2.pdf>

{13} A good overview of the question of membership is provided in the article *The Occult Phantom Menace: Or, The Sinister Tradition In The Real World*, included in <https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf>

{14} In regard to an O9A 'outer representative' it was a ploy, a jape, as Anton Long explained in 2011:

"An interesting and instructive example of our Labyrinthos Mythologicus is the so-called 'outer representative'. This was just a minor ploy among the many minor and major ploys and tests used during Phase II, and thus was part of the 'sinister game' we have played for several decades. The ploy was for a candidate or an initiate

to openly disseminate ONA material, and possibly give interviews about the O9A to the Media, under the guise of having been given some sort of 'authority' to do so even though such an authority – and the necessary hierarchy to gift such authority – was in fact a contradiction of our *raison d'être*; a fact we of course expected those incipiently of our kind to know or sense.

This ploy, this jape, in its primal form, was first used on one promising candidate (Martin S) during the late 1980s who met with 'Stephen Brown' on the Long Mynd in Shropshire, the candidate in question being then associated with the Temple of Set.

Indeed, Martin S was mentioned by name in a letter which a certain Mr Austen wrote to 'Stephen Brown' some years later (the surname of the person was redacted by us when Austen's letter was published, in 1992, in volume 2 of *The Satanic Letters* together with an interesting reply from Stephen Brown).

In the case of 'Martin' he was initially offered the editorship of the then already established Fenrir journal, a few years before CB became editor. Such editorship would be not only a test for him – a test of his character, loyalty, commitment, knowledge, and so on – but also possibly a valuable learning experience along the sinister path. Just as the editorship of Fenrir – and the role-play of being 'outer representative' – was for CB who, to his credit, saw through the ruse and instead used the ploy as an extended Insight Role in the process Satanically confusing and satisfyingly deceiving several people including journalists and self-professed (non-ONA) Satanists.

Later on, CB for the same nefarious reasons relating to testing offered (at my suggestion) the non-existent rôle of 'outer representative' to Thornian, who by means of such role-play did some worthwhile work propagating the O9A and its mythos and possibly learned some valuable personal lessons in the process."

Anton Long, *Those Who Are Our Kind*, included in <https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf>



Why Has The O9A Been Targeted?

A question that needs to be asked and answered is why has the Order of Nine Angles (O9A, ONA) been targeted by government - Establishment - agencies using 'black propaganda' and at least one agent provocateur {1} with the intention of discrediting it in the eyes of the public?

A hint is provided by a recent, 6 July 2022, article published by a supposedly 'alternative' news website, with the author of the article and presumably the Media doyens who approved it for publication wholeheartedly accepting without question everything the Establishment wanted them to believe about the O9A. {2}

The hint is that the Establishment wants to ban the O9A as a terrorist organization. But why?

Obviously not because the O9A promotes the individualistic hermetic Seven Fold Way or the mystical way of the Rounwytha. Not because, correctly understood through research into its primary sources it advocated - prior to the machinations and black propaganda of an agent provocateur - an anarchic somewhat heretical Dreccian way with its code of kindred - 'gang' - honour. Not because it has a cyclical view of history with its notions of Aeons, civilizations, and their decline and fall. And not because it champions the aristocratic ethos and culture of καλὸς-κάγαθός over and above the values and the popular 'culture' of the hoi polloi. Not even because that aristocratic ethos is the foundation of the O9A principle of culling. {3}

Certainly not because the O9A rejects (i) the patriarchal ethos - as still manifest in Christianity, Judaism and Islam - and (ii) modern capitalistic-consumer societies.

Rather, the Establishment want to ban the O9A because (i) O9A philosophy and subculture rejects the Establishment orthodoxy in regard to National Socialism, the Second World War and the Shoah, and (ii) it rejects the multiculturalism and the notion of The State on which the Establishment is based, enshrined as such rejection is in its multifaceted Vindex mythos with its emphasis on clans, tribes, and historical revisionism. {4}

This rejection, *by the weltanschauungen which are the O9A*, does not mean, as the opponents of the O9A - and many of the O9A-pretendu crowd - believe, that the O9A is neo-nazi but rather that it has a genuinely heretical alternative understanding of recent history and of our human nature. And an understanding which being mythic and transmitted individually and generationally does not require and does not involve seeking popular support or approval or even the practical overthrow by whatever means of the Establishment.

It is this combination of a mythical, esoteric narrative - which encompasses not only the Vindex mythos, a revisionist version of recent history, but also such physis-changing 'Dark Arts' as the Seven Fold Way and the way of the Rounwytha {5} - together with such generational transmission which the Establishment found and finds disturbing and dangerous, for such things produced a genuinely heretical, sinister-numinous, charisma around O9A weltanschauungen.

What better way is there for the Establishment to destroy that charisma, at least in the minds of the hoi polloi, than by discrediting the O9A through false accusations of paedophilia, misogyny, and militant neo-nazism. What better way is there to ban O9A literature and its possession by outlawing the O9A as a terrorist group and classifying O9A texts as documents useful to terrorists?

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{1} See the *Introduction* to the compilation *The FBI Funded Campaign To Discredit The Order Of Nine Angles*, <https://archive.org/download/o-9-a-occult-menace/o9a-occult-menace-v3.pdf>

A summary of that Introduction is given in Appendix I.

{2} <https://www.rollingstone.com/culture/culture-news/neo-nazi-1378280/>

{3} In regard to the O9A and the principle of καλὸς-κάγαθός refer to the section *Honour And Ethos*, pp.3ff, of *The*

Boundaries Of O9A Philosophy, <https://archive.org/download/o9a-boundaries-philosophy/o9a-boundaries-philosophy-v5.pdf>

{4} In regard to the Vindex mythos refer to (i) *The Mythos of Vindex*, <https://archive.org/download/david-myatt-mythos-of-vindex-3/david-myatt-mythos-of-vindex-3.pdf> and (ii) pp.22-24 of *The Peregrinations Of David Myatt: National Socialist Ideologist* - https://archive.org/download/myatt-peregrinations-ideologist_202112/dm-ns-ideologue-second-edition.pdf - from which this a quotation, sans the citations:

"Written in 1998, but substantially revised and extended during his time as a Muslim and only first privately distributed in a complete edition in 2009 by Reichsfolk, Myatt's tract *The Mythos Of Vindex* is one of his neglected National Socialist writings. It was originally penned as sequel to his 1984 *Vindex - The Destiny Of the West* but diverged from that text in significant ways utilizing as it does aspects of Myatt's evolution of the National Socialist ideology of Hitler and the Third Reich which evolution he termed ethical National-Socialism.

One important divergence was that the notions of the State and of race are replaced by folk communities and folkish clans. Another was that the principle of eternal struggle - often termed the survival of the fittest - is rejected as are the invasion and occupation of other terrestrial lands, and the concept of racial or ethnic superiority. Another divergence was an extensive critique of those peoples of the West who had helped destroy National Socialist Germany and who had allowed or facilitated what Myatt in *Vindex - The Destiny Of the West* described as the Magian distortion of the West. He termed these people 'the White hordes of Homo Hubris' who were the natural allies and servants of The Magian."

{5} The O9A Dark Arts known as the Seven Fold Way and the way of the Rounwytha are described in *The Seofonfeald Paeth*, https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

Appendix I

Black Propaganda

The on-going post-2018 campaign against the Order of Nine Angles (O9A, ONA) by the Establishment {1} was and is based on 'black propaganda' which is material which does not appear to be propaganda, whose real origins are concealed, which is misleading or designed to discredit and which gives the impression it has been produced/circulated by a particular person or persons or by a particular group/organization or by a State-entity. Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan. {2}

In the more recent case of the O9A, the 'black propaganda' was produced and circulated by an FBI informant turned agent provocateur named Joshua Sutter, who:

- (i) in 2014 with the aid of the FBI established Martinet Press to distribute Occult books including *Iron Gates* and *The Devil's Quran*, and
- (ii) established a fake Occult group he named the 'tempel ov blood' which he falsely claimed was a chapter, a nexion, of the O9A, and for which he produced 'black propaganda', and
- (iii) was tasked by the FBI to infiltrate the American neo-nazi group AtomWaffen, and
- (iv) posed as an O9A member in order to entrap a serving American soldier, Ethan Melzer, into conspiring to commit terrorist offences, {3} and
- (v) appeared as a witness for the prosecution in the 2021 criminal trial of AtomWaffen leader Kaleb Cole {4} who was convicted and sentenced to seven years imprisonment.

For his work for the FBI between February 7, 2018 and early 2020 American Court records show that Sutter was paid US\$78,133.20 plus expenses of \$4,378.60 {5} prior to which he had on his own admission since 2003 received over US\$100,000 from the FBI. {4}

Sutter's 'black propaganda' included the *Iron Gates* book, literature produced and distributed on behalf of his fake 'tempel ov blood', discussions with AtomWaffen members in person using his real name and on-line using a variety of pseudonyms; on-line discussions with others using his real name and a variety of pseudonyms, and which discussions included some supporters of O9A philosophy such as Chloe of the WSA352 nexion in California.

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{1} By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government of America and the governments of Europe countries and often the 'political opposition'; large often multinational business enterprises; the mainstream Media, especially national newspapers and television news media; well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications; and so-called 'independent' or 'freelance' or 'investigative'

journalists whose work is used by and/or praised by the mainstream Media.

The orthodoxy of the current Western current era includes the following: the dogma of racial equality; that multiculturalism is 'good'; that those who oppose multiculturalism are 'bad' and that their views should be at best described as "extremism" and at worst suppressed by being made illegal.

In effect, many of the tenets of post-1945 antifascist ideology concerning multiculturalism, racism, and 'extremism', are now mainstream, part of Establishment orthodoxy.

{2} Qv. <https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm>

{3} See the included text *The O9A And Establishment Propaganda: The Example of Ethan Melzer*.

{4} <https://www.documentcloud.org/documents/22006156-0928-con%EF%AC%81dential-source-testimony>

{5} <https://s3.documentcloud.org/documents/21046907/kaleb-cole-august-13-2021-motion-to-suppress.pdf>

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Source:

<https://archive.org/download/o-9-a-occult-menace/o9a-occult-menace-v3.pdf>

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Antifascist Fallacies And Silence

Haereticus

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The Matter Of Fallacies

οὐκ οἶδ' ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ

Those who at the time followed or subsequently read compilations of spats - disputations - between opponents and supporters of O9A philosophy on internet forums or more recently on 'social media', may have noticed just how often O9A opponents, especially antifascists, commit fallacies of reasoning. {1}{2}

We could be generous and suggest that some of those committing such fallacies - such as some journalists - do so for propagandistic reasons based on an arrogant belief that most people will not notice their flawed arguments, and/or on their fanatical desire to convince people that their phantasmagorical O9A really does exist. But to be honest, based on the evidence, we just cannot give them the benefit of the doubt in this matter.

In regard to the disputations themselves, despite what many - both pro-O9A and anti-O9A - have written over the past forty years and even now write about such seeming ephemera, they were/are just one tactical means whereby what is/was O9A and germane to the O9A might be presenced in cyberspace to perhaps cause (i) what is exoterically designated by the term 'Order of Nine Angles' to come to the attention of one or two possibly promising individuals, and/or (ii) to add to the confusion, perplexity, and annoyance, of others, and/or (iii) reveal the physis of those who were/are opponents of the O9A. {2}

As a useful guide for readers we list here the most common fallacies committed for over forty years by opponents and critics of the O9A who also repeat ad nauseam cliché after cliché and disproven claim after disproven claim.

1. The fallacy of illicit transference. This is when a generalization is made from a few specific instances or examples with the generalization used to pejoratively describe the subject under discussion: as in someone citing a few instances when some persons alleged to have been influenced by the O9A have committed crimes and then claiming that the O9A is responsible for such crimes or incites such crimes.

Sometimes the persons/criminals are described as being actual members of the O9A itself, and/or as being the leader or a member of some so-called O9A nexion, cell, or chapter - for an example, see Appendix I - whereas:

"the reality is (i) that the O9A is a subculture which individuals can and do self-identify with in whole or in part, and (ii) has no leader or hierarchy or organizational structure or regulations or members, and (iii) has no official, sanctioned, nexions, cells, or chapters with anyone or any group of friends free to call themselves an O9A nexion, cell, or chapter." {3}

Furthermore, no subculture can be held responsible for the actions, criminal or otherwise, of those who self-identify with that subculture, just as the Gospels are not responsible for Christian priests or ministers who commit crimes.

2. Argumentum ad hominem, which belongs to the category *ignoratio elenchi*. Argumentum ad hominem is when the character and/or the motives ad/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed.

In the case of the O9A this often happens when an opponent of the O9A has been asked to cite specific pre-2015 O9A texts which incite what the opponent claims the O9A incites, such as sexual abuse and misogyny.

I've asked many times for anyone to cite where **Order of Nine Angles** primary sources condone sexual abuse or misogyny or what Sutter promoted. No one has. Such sources promote an anti-patriarchal ethos and sapphism among other things.

One of the most common ad hominem used by O9A opponents in an attempt to distract attention away from their

failure to answer questions and/or their failure to provide evidence in support of their claim(s), is to accuse their adversary of being Myatt, with some discussants even going on to address their adversary as 'Dave'.

You're not as smart as you think you are Dave.

11:36 pm · 18 Apr 2022 · Twitter Web App

See also The Aquino Fallacy, below.

3. Ad Populum. This is when a person 'follows the crowd' and believes or claims that because so many others believe or claim something it must be right. A typical example is when an O9A opponent claims that Myatt is/must be Anton Long because so many people have said or written he is or believe he is.

4. Appeal To Authority. Also known as argumentum ad verecundiam. Rather than undertaking their own scholarly research using primary sources {4} this is when someone references what others have said or written about a matter because they believe or claim that those others are 'reliable sources' or authorities on the matter.

A modern example of the fallacy of Appeal To Authority is citing the Wikipedia article about the O9A despite the reality being that what Wikipedia uses as a so-called 'reliable source' is not scholarly research using primary sources but (i) articles published in mainstream newspapers (printed and digital) and (ii) printed books written by journalists and others which are published by mainstream publishers even if the authors of such books and articles commit fallacies of reasoning such as the appeal to authority and the fallacy of Incomplete Evidence. That is, for Wikipedia the criteria is not evidential facts established by unbiased scholarly research but the sources being published or broadcast by mainstream, established, mediums, which thus makes Wikipedia reproduce or cite propaganda, opinion-pieces, and authors who commit fallacies of reasoning. In the case of the O9A, Wikipedia is an unreliable source since it cites articles and items which claim such things as (i) 'members' of the O9A or of an O9A nexion have committed certain crimes and (ii) that the O9A has incited and condoned such crimes, even though (i) since the O9A is an esoteric philosophy now presented as a subculture there are not and have never been any O9A members or official nexions and (ii) such cited articles and items provide no evidence whatsoever from O9A primary sources regarding inciting and condoned such crimes.

Another example of the fallacy is citing what others, including academics, have written about Myatt - especially about him being Anton Long - even though the authors of such sources have themselves committed fallacies and/or have not undertaken their own scholarly research using primary sources, facts revealed for instance in the text *The Urban Tale Of Myatt And Long* {5}.

5. Incomplete/Suppressed Evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research. A example in respect of the O9A is the research of Jacob Senholt which formed a chapter in a book about Satanism {6} and which chapter has been cited as 'authoritative' in regard to the O9A with those thus citing it committing the fallacy of Appeal To Authority. Senholt's claims, based on a lack of detailed and scholarly research, have been debunked in *The Urban Tale Of Myatt And Long* {5} an extract from which is provided in Appendix II.

6. The Aquino Fallacy

This is when a disputant claims that the pseudonymous Anton Long, architect of the O9A and author of the texts which are the primary sources of O9A esotericism, is or must be David Myatt. It is a fallacy - defective reasoning - because it is an unproven assumption originating in either a personal, irrational, prejudice or in the acceptance of other fallacies such as ad populum and argumentum ad verecundiam.

Part of this fallacy is the claim that since one or more O9A blogs or websites, or some articles, use the same or similar styling and/or layout as some blog or website or article by or assumed to be by Myatt, it means that Myatt is behind them all - clearly ignoring the obvious fact that such similarities, if not just coincidental, could well be a deliberate imitation designed to get mundanes to jump to such a silly, fallacious, conclusion.

A recent example of this fallacy was provided in the section titled *The O9A Manual Of Style And The Aquino Fallacy* in issue 7 of Omega9Alpha News, June 2022 ev. {7}

No Scholarly Research

The reality is that in over forty years no one - journalist, academic, or author - has researched the O9A in a scholarly manner using primary sources. {4} Those who have written about the O9A have committed one of more of the above fallacies, and/or written opinion-pieces and provided no evidential facts in support of their opinion, and/or like a certain antifascist advocacy group have produced propaganda laced with lies, {8} and/or as in the recent case of a certain government-funded policy institute just told fibs such as blandly stating the O9A has "violent ritualistic initiation practices" and providing as a 'citation' the propagandistic, laughable: "O9A text. Title withheld for public safety reasons." {9}

As noted in our recent *How To Tell Fibs And Influence People* what is indicated by all this:

"is the astonishing lack of logical reasoning among the populace and among the educated professional class; an astonishing acceptance of propaganda by the majority, and an astonishing lack of scholarship in academia; and astonishing because of the well-established tertiary educational system of Western societies and the mandatory schooling of children.

Such an astonishing lack of logical reasoning among the peoples of the West after thousands of years of civilization is an indictment of modern government, an indictment of the modern State; an indictment of mass urban living; and an indictment of the modern educational system. It is also an example of how the causal abstractions now embedded in ideologies and political parties as well as in the educational system have triumphed over *pathei-mathos* and the virtues of *καλὸς καὶ ἀγαθός*." {9}

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{1} Appendix I provides extracts from a recent exchange of comments on a 'social media' platform between a journalist and a supporter of O9A philosophy.

Two fairly recent spats with journalists are available in the compilation *Countering The Prejudice Of Antifascists: (i) A Guardian Of The Anti-Fascist Narrative*, pp.49-53, and (ii) *Antifascist Hatred Of David Myatt Exposed*, pp.59-77. The compilation is available at <https://web.archive.org/web/20220523105558/https://theo9away.files.wordpress.com/2022/05/antifascist-prejudice-v3a.pdf>

Extracts from older spats are available (pp.44ff) in *Satanism Plebeianized And O9A Pretenders*, <https://archive.org/download/o9a-pretenders/o9a-pretenders.pdf>

{2} Since some O9A folk are - as is consistent with O9A aesthetics - japers by nature it is perhaps pertinent to quote the following, published in 2015:

"The opining about the O9A by plebeians has provided - and continues to provide - the occult cognoscenti with some wry amusement. Such opining plebeians have also, as mentioned previously, contributed - even if only in a minor, short-lived, manner - to the Labyrinthos Mythologicus of the Order of Nine Angles; providing as their posts and opining do yet one more means to distinguish those who are already, or who possess the potential to become, one of the occult cognoscenti and who therefore can find their way through the labyrinthine labyrinth that surrounds the O9A and thus solve the enigma that is the O9A by, for example, a years-long following an O9A praxis or through a scholarly study of esotericism and O9A texts." *Satanism Plebeianized And O9A Pretenders*, op.cit.

{3} The reality is (i) that the O9A is a subculture which individuals can and do self-identify with in whole or in part, and (ii) being a subculture, it has no leader or hierarchy or organizational structure or regulations or members, and (iii) has no official, sanctioned, nexions, cells, or chapters with anyone or any group of friends free to call themselves an O9A nexion, cell, or chapter.

O9A subculture is described in the 1520 page compilation *Order Of Nine Angles Subculture: A Complete Guide*, available at https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{4} By scholarly is meant: (i) meticulous research focused on a specific matter or topic undertaken over a period of at least a year using primary source material; and (ii) a reasoned, unbiased, assessment of the knowledge acquired by such research, with one's conclusions about the matter or topic being logically derived.

In respect of O9A primary sources:

"Crucial to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy. Which writings were published under that name or using the two pseudonyms which he himself has acknowledged, which are (i) "Stephen Brown", with reference to the two volumes of *The Satanic Letters*, 1992, and (ii) "Thorold West", with reference to the manuscript of *Naos: A Practical Guide To Modern Magick*", 1989. These primary sources include those two works, the four novels of the Deofel Quartet published between 1976 and 1992, The Last Writings of Anton Long published in 2012, and the classic texts *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts* (2008), *Concerning Culling as Art* (2011) and *The De-Evolutionary Nature of Might is Right* (2011).

Other sources - O9A texts published between 1990 and 2012 - are therefore secondary and tertiary sources and represent the interpretations and opinions of others regarding Anton Long's philosophy and the Seven Fold Way that he devised.

For what has hitherto been rejected or ignored by O9A critics, by some O9A supporters, and by all O9A opponents, is the scholarly detail, the view, that not all O9A texts published between 1990 and 2012 were written by Anton Long, whomsoever he was. Thus of all the texts in the three volumes of *Hostia*, published in 1992, only a few have the name Anton Long, or the initials AL, or the name Stephen Brown, attached to them, and it is an un-scholarly but common mistake to assume that uncredited texts - such as the one titled *Conquer, Destroy, Create* in volume II of *Hostia* - represent his, that is O9A, philosophy." *The Boundaries Of O9A Philosophy*, <https://web.archive.org/web/20220428144722/https://theo9away.files.wordpress.com>

Thus, scholarly research into the O9A - and thus into its philosophy and subculture - would involve obtaining and researching the writings authored by Anton Long between 1976-2012, and those writings alone. The scholar would then be able to answer questions regarding whether Anton Long - and thus the O9A - condoned or incited such things as misogyny.

{5} <https://web.archive.org/web/20220523105635/https://theo9away.files.wordpress.com/2022/05/urban-tale-myatt-o9a-v5-1.pdf>

A classic example of someone in academia committing the fallacy of appeal to authority is Massimo Introvigne who in his book *Satanism: A Social History* (Brill, Leiden, 2016) commented on the O9A. He not did not do any research of his own using O9A primary sources but simply stated that Goodrick-Clarke had 'confirmed' Myatt was Anton Long, and that Senholt "offered a number of elements confirming that Long was indeed Myatt", whereas: (i) Goodrick-Clarke just stated that Myatt was Long based on his claim that Myatt was the author of a typewritten manuscript - later denounced by Myatt as a forgery - titled *Diablerie, Revelations of a Satanist* a copy of which is in the British Library. Goodrick-Clarke provided no evidence for his claim; (ii) Senholt - probably unintentionally - committed the fallacy of incomplete evidence by ignoring facts and circumstances which contradicted his claim that Myatt was Long, which neglected facts and circumstances are given in Appendix II.

{6} *Secret Identities in The Sinister Tradition*, included in Per Faxneld & Jesper Petersen: *The Devil's Party - Satanism in Modernity*, Oxford University Press, 2012.

{7} <https://web.archive.org/web/20220624103407/https://theo9away.files.wordpress.com/2022/05/o9a-news-issue-seven.pdf>

{8} See for example *Exposing Twelve Basic Errors*, <https://web.archive.org/web/20210123114617/https://omega9alpha.wordpress.com/fake-news/>

{9} <https://web.archive.org/web/20220624103642/https://theo9away.files.wordpress.com/2022/05/lies-about-o9a-v1c.pdf>

The Matter Of Silence

In the matter of Joshua Sutter - the well-paid FBI agent provocateur - and his Martinet Press, and also his testimony at the trial of Kaleb Cole, the antifascist 'investigate journalists' and antifascists themselves have failed to answer questions previously asked of them, even though they have based their entire post-2018 anti-O9A narrative and campaign (i) around Sutter's black propaganda - which includes his Martinet Press books - and (ii) on his FBI supported infiltration of an America neo-nazi group and his years-long incitement to get young men to commit crimes including terrorism, paedophilia, and rape and (iii) on him associating the O9A with such crimes.

Since the post-2018 anti-O9A campaign of antifascists and of antifascist 'investigate journalists' included trying to get the O9A banned by governments as a 'terrorist organization' which incited criminal activities, and given their public moral outrage at what they claimed were the immoral beliefs and activities of the O9A, you would think that they would be interested in finding out the truth by seeking answers to important questions. But no; when asked such questions they just kept repeating their anti-O9A narrative which vilely smeared certain known individuals.

A few of the important questions antifascist 'investigate journalists' should answer and were repeatedly asked to answer are:

1. Why have they never bothered to find and interview Sutter since they based their post-2018 anti-O9A narrative and campaign around Sutter's black propaganda, incitement, and 'undercover' activities?
2. Why have they never investigated the origins and profits of Sutter's Martinet Press and discovered where the profits went and why Sutter is not being prosecuted for his failure to pay tax in regard to those profits?
3. Why have they never investigated who authored the pseudonymous books that Martinet Press published; whether the authors were paid to write them and if so who paid them; and whether the authors received any of the profits made by Martinet Press?
4. Why have they never made any comments about Sutter's testimony at the criminal trial in 2021 of Kaleb Cole and asked (i) why did Sutter travel around America on FBI expenses, use surveillance equipment, and go 'undercover' for years, since those are not the actions of someone they claim is a mere 'confidential informant' but rather the actions of a paid agent provocateur, and (ii) why was Sutter paid a living-wage of US \$78,133.20 plus expenses of \$4,378.60 by the FBI between February 7, 2018 and early 2020, and (iii) was he still being paid by the FBI before and after the trial

of Kaleb Cole.

5. Why have they never, in the matter of the O9A, bothered to (i)

Follow the evidence: no **Order of Nine Angles**/O9A text prior to Sutter/Martinet Press condoned or incited the disgusting things which Sutter, his ToB, or Martinet books incited/condoned. If anyone believes otherwise provide citations from O9A texts prior to Sutter.

and (ii) even though as noted in *Order Of Nine Angles Subculture: Following The Evidence*,

"it was an easy task given the existence of such freely available compilations as (i) the seventh edition of *Definitive Guide To The Order of Nine Angles*, compiled in 2015 and consisting of 1460 pages, {1} and (ii) an archive of the now-defunct O9A website dated January 2012 and consisting of 1135 pages, {2} which compilations provide an extensive archive of O9A texts which date from before Sutter began spreading his black propaganda." {3}

6. Why have they never investigated Sutter's activities during and prior to 2014, before and shortly after he founded Martinet Press and his pretendu 'O9A chapter' he hilariously called the tempel ov blood?

For instance, it was Sutter who publicly disclosed the real name of the founder of what was claimed to be an Australian O9A nexion following a 2014 internet spat during which the founder was accused by some O9A folk of being one of the 'O9A pretendu crowd'. {4} Sutter's intent, apparently, was to curry favour with the O9A 'Old Guard' and get them to publicly support both Martinet Press and his pretendu nexion, which the Old Guard did not do just as they did not corresponded with him since they were already aware of who was behind Martinet Press. Just prior to that disclosure by Sutter of the identity of that founder, Sutter had in January and February of 2014 duplicitly encouraged the Australian to post a piece of propaganda titled *Child Pornography and the o9a* on a 'satanic' internet forum (the 600club); which propaganda was laughed at by even non-O9A 'satanists' but which was a trial run for Sutter's later torrent of 'black propaganda' designed to discredit the O9A.

In addition, a few years earlier Sutter through an intermediary and at the behest of his FBI 'handlers' tried to arrange a meeting with both Anton Long and Myatt in England in the hope of 'drawing them out'. The attempt failed even though the intermediary was an academic who had received a Degree from a Canadian university and was in contact with the lady who founded an American O9A nexion in the late aughts. According to information we received, the academic, at the behest of the FBI, would later go on to write the Martinet Press book *The Devil's Quran* published in 2014.

7. Why have they never answered a question relating to Mr Myatt whom they all religiously believe, without any evidential proof, is 'Anton Long' and thus the alleged founder of the O9A. {5} Our question derives from what one of them wrote in early 2022: that the CIA found some of Myatt's Islamic writings in the possession of bin Laden following bin Laden's killing by a team of American Navy Seals in 2011.

When SEAL Team Six cleared Osama bin Laden's Abbottabad compound in the frantic early morning raid after they killed the al Qaeda leader, they grabbed every document and hard drive that could reveal details about the terror network.

The question is: if the claim is true, did Myatt know or was he in contact with bin Laden? At the very least his Islamic writings were highly regarded by some Muslims, including it seems by Osama bin Laden. If the claim is false, then why are the CIA linking Myatt with bin Laden? The failure to answer the question is perhaps because, however they answer it, the CIA claim of a link between Myatt and bin Laden bolsters Myatt's image, with the only other option - that the journalist who reported the CIA claim was lying - harming the reputation of one of their own.

Their silence in respect of such questions has led many to conclude that for all their claims about being independent, 'investigative', freelance, or whatever, that they are now if they were not so in the past just another part of, savants of, {5} the Establishment.

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{1} https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{2} <https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf>

{3} <https://archive.org/download/o9a-follow-the-evidence-v1/o9a-follow-the-evidence-v1.pdf>

{4} Several articles in the compilation *Satanism Plebeianized And O9A Pretenders* - including *The Outing of Kris McDermott* - contain screenshots and quotations from the 2014 spat: <https://archive.org/download/o9a-pretenders/o9a-pretenders.pdf>

{5} *Savant* is O9A-speak for someone who is supine and/or who appeases or who soothes their master or masters, often by agreeing with them or doing their bidding. The usage is from the Icelandic *sefa*.

Appendix I

An Example Of The Fallacy Of Illicit Transference

In regard to the smearing of the O9A in *The Satanist Neo-Nazi Plot to Murder U.S. Soldiers* article, a supporter of O9A subculture posted on a 'social media' platform in 2022:

Antifascists et al were asked asked ages ago to cite **O9A** primary sources promoting/inciting the disgusting things Sutter promoted/incited. No one did. There are no such **O9A** primary sources. It's all black propaganda by Sutter paid for by FBI and believed by antifascists.

Which led to the authoress of the offending article replying to the original post:

“The **Order of Nine Angles** side of the story” - is that before/after the opfer, the insight role, the pedophilia or the rape?

Which resulted in the following response:

I've asked many times for anyone to cite where **Order of Nine Angles** primary sources condone sexual abuse or misogyny or what Sutter promoted. No one has. Such sources promote an anti-patriarchal ethos and sapphism among other things.

The authoress replied with:

If you're looking for an O9A/ToB tie-in, there's plenty: other NA members currently serving time for pedophilia & child abuse offenses have documented histories with the Satanist cult, most notably Ryan Fleming of the Drakon Covenant nexion

To which the answer was:

Fallacy of illicit transference. Is O9A subculture responsible for the despicable actions of those who self-identify with that subculture? Are the Gospels responsible for Christian priests or ministers who commit sexual offences or crimes such as murder?

That is, authoress not only:

(i) committed a common fallacy of reasoning by making a generalization from a few specific instances or examples and then used the generalization to pejoratively describe the subject;

but also

(ii) failed to appreciate or did not take into consideration or did not know that the O9A is a subculture, and is not a group with 'members' and therefore has no official cells/nexions/chapters.

In addition, as in common in matters O9A, she did not respond (i) in regard to the matter of the culpability of subcultures or religions when their followers/adherents commit crimes, or (ii) in regard to providing evidence from O9A primary sources for her claims.

Appendix II

Jacob Senholt And The Fallacy Of Suppressed Evidence

Senholt - after claiming along with many others, and like them without providing any evidence, that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which allegedly influenced David Copeland {1} - presents his circumstantial evidence that Myatt=Long.

i) He mentions a 1978 text, *Copula cum Daemone*, which he claims was written by a DW Myatt and was "in a collection of ONA manuscripts" manuscripts but does give the title of this collection nor any details of publication or images of the text nor any evidence that it was written by Myatt. He then claims that in later digital editions of this text - which again he provides no references to or images of - it was attributed to various other authors and concludes that this is "a clear example of a text originally issued by Myatt, and later disguised with a pseudonym."

In other words, he does not provide any evidential facts but presents only his personal opinion.

ii) He goes on to claim that the *Diablerie* manuscript "reveals details of Long's life that appear remarkably similar to Myatt's own life" and cites Goodrick-Clarke and yet as with Goodrick-Clarke he does not provide comparisons using research based on documentary evidence from primary sources regarding Myatt's life.

Thus and yet again he does not provide any evidential facts but presents only his personal opinion.

iii) His next claim is that since writings by Myatt and the ONA have been published by the same publisher there "is a direct connection" which is a spurious conclusion since publishers often print items from various authors which does not mean the various authors are connected in any way.

iv) His next piece of circumstantial evidence "concerns the use of alternate dating-systems", about which he states that since both Myatt in his National Socialist writings and the ONA use "yf, designating the Year of the Führer" there is a connection, neglecting to mention - or failing to discover through research - that other groups such as the Ku Klux Klan and William Pierce of National Alliance fame and other neo-nazis have used the same dating system, both in its English form and its German form of 'Jahr des Fuhrers'. {2}

(v) His final piece of circumstantial evidence is linguistic, claiming that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas." He cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

Following these claims, he further claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Of five Insight Roles Senholt cites three - (a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism" - which he claims Myatt has undertaken.

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role. Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the exeatic nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin and joining the police or the armed forces.

In summary, Senholt's thesis does not provide any evidential facts in regard to Myatt being Anton Long or having founded the O9A. That it is often cited as 'proof' of that urban tale thus provides another classic example of people committing the fallacy of argumentum ad verecundiam.

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{1} Following Myatt's arrest in early 1998 by police officers from Special Branch based at Scotland Yard, the British police in conjunction with the Canadian police and the FBI spent three years trying to prove that Myatt wrote that document, having seized his computers and files, searched his home for over seven hours, and travelled to places such as Canada to interview witnesses. They failed to find any evidence and Myatt was released from his bail in the Summer of 2001.

{2} <https://www.nytimes.com/1991/11/03/world/klan-seizes-on-germany-s-wave-of-racist-violence.html>

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